

Feb. 1, 1886.]

Evangelical Christendom.

FEBRUARY, 1886.

THE MONTH.

THE new year was ushered in by a large number of Watch-night services, both in the metropolis and throughout the country. These services, until quite recently, were confined almost entirely to the Methodist body, but they have now been largely adopted both by the Church of England and the Nonconformists; and even the Presbyterians, who are the most conservative of all Christian bodies in regard to their forms and usages, have followed the example, at least on this side of the Tweed. In Scotland, where New Year's Day and not Christmas is the great annual holiday, it is found better to hold a religious service during the day, rather than on the preceding night. Whatever arrangement is preferred, it is a most fitting thing to bring in the new year with prayer and fresh consecration to the Master's service. Occasions of this kind are peculiarly solemnizing, and we know that they have often been blessed to the salvation of souls. If we begin the year with God, it will be a happy year to us, whatever changes it may bring; and its end will be better than its beginning, whether it find us still waiting here or translated to a better home.

The meetings during the Week of Prayer were perhaps affected a little by the inclemency of the weather, yet they were encouraging, solemn, and useful. The different series of gatherings were carried out according to arrangement at different points of the metropolis, those in Steinway Hall occupying, of course, the leading place. A full account of them will be found elsewhere. It is gratifying to note how much the work of the Evangelical Alliance is appreciated in regard to this annual season of solemn observance. There is no Christian country nor any field of foreign labour to which it does not extend, and we expect to be able to lay before our readers full accounts of its observance in many and varied regions of the globe, as has been our custom in former years.

The Pope has proclaimed a jubilee for this present year, and his Encyclical was read in the various Roman Catholic churches by the officiating priests. The Encyclical says: "We have determined to decree that the treasures of God, the dispensation of which is in our power, shall be thrown open to the faithful." Such is the blasphemous arrogance of the language used by the Roman See. A plenary indulgence is to be granted to every Romanist, on condition of making three pilgrimages to certain churches, two days' fasting, confession and communion; and the jubilee is placed "under the patronage of the Most Holy Rosary of the Virgin." It is evident that the spirit of Rome remains unchanged, or rather changes for the worse.

The present position of affairs has produced very grave anxiety in the minds of the Protestants in Ireland. There seems to be some danger of Roman Catholic ascendancy in the future in that disturbed and unhappy country. The prospect of such a thing may well cause very grave alarm. Popery in Ireland presents its characteristic features in their most aggravated form. On the Continent, the growth of civil liberty and of Parliamentary institutions has very much crippled the power of the Romish Church. There has been a vigorous and successful reaction against its intolerable tyranny, and Roman Catholics assert their civil freedom whilst still adhering in religion to their Church. In Ireland, the Nationalist and Roman Catholic parties, though not identical, are yet very closely associated. Hence, in a religious point of view, there is ground for apprehension should any extensive political change be made, such as seems to threaten us. The sympathy of the churches in Great Britain may well be drawn forth on behalf of their fellow Protestants in the sister island. It is most earnestly to be hoped that no rash step will be taken by our Government in the critical circumstances of the time. If ever guidance from on high was needed, surely it is so now.

The annexation of Burmah was announced on New Year's Day. It is a matter of sincere congratulation that so little blood was shed in the expedition. Upper Burmah, by passing under British rule, will afford a more favourable opening for missionary enterprise. The chief importance of the annexation, however, lies in its opening up a new and safe route of communication with the interior of China. That enormous empire has attracted the eyes of all Christian countries, as furnishing the greatest and perhaps the most important sphere for missions in the whole globe. It is marvellous to note the rapidity with which China is beginning to be opened up. The construction of the projected lines of railway will add immensely to the means of gaining access to the people. Perhaps in the course of, comparatively, a few years the Christian Church may be vastly recruited from "the land of Sinim."

A good deal of anxiety was occasioned by a telegram, dated from Zanzibar, which appeared in the London evening papers on New Year's Day. This was to the effect that Bishop Hannington, who had left Mombassa in June last, to find, if possible, a new road to the Victoria Nyanza, had been seized by order of the King of Uganda. The Bishop was accompanied by a native African clergyman and a band of black porters. It is supposed that this action of the King was occasioned by the fear of annexation, in consequence of the proceedings of the Germans at Zanzibar. Bishop Hannington's journals have constituted a very interesting portion of the contents of several numbers of the *Church Missionary Intelligencer*. He has shown himself a most vigorous and able pioneer in missionary enterprise, and his loss would deal a sad blow to the Church Mission in Central Africa.

Nearly £4,000 has been subscribed in Manchester for a memorial of the late Bishop Fraser. A statue is to be erected, and the rest of the money is to be used for founding educational scholarships for boys and girls. The clergy are to have a memorial of their own in the shape of a recumbent figure placed in the cathedral. The declinature of the See of Manchester by the Bishop of Bedford has given great satisfaction to the inhabitants of East London, among whom the Bishop has been such a zealous and faithful worker.

The Annual Islington Clerical Meeting was held on Tuesday, the 12th ult., in the Bishop Wilson Memorial Hall, under the presidency of Canon Cadman. The principal subjects of consideration were Church Defence and Church Reform, on the

latter of which an able address was delivered by the Rev. Sir Emilius Bayley. He remarked that there were four points at least in regard to which there was an almost unanimous consensus of opinion—namely, the abolition of all traffic in livings, the removal of crimonous and incompetent clerks, the redistribution of revenues, and the admission of the laity to a share in the government of the Church. To these might be added others of less universal acceptance, such as the right of veto in the congregations, the provision of a system of pensions, the popularizing of cathedrals, the relaxation of the Act of Uniformity, and the enforcement of clerical discipline. Sir Emilius adds that the most important reform of all was one for which no Act of Parliament was needed—"the reform of heart and character, the reform of private and public teaching, the reform which begins in the closet and shows itself in the pulpit, the parish, and the life." Sir Emilius here puts his finger on a matter of supreme importance, and a reform of this radical and spiritual nature would soon carry all the others in its train.

The election of ten London representatives for the new Provincial House of Laymen took place last month, and the result was a little disappointing to the Evangelicals; only two of that party in the Church were elected, whereas the High Church party numbered six, two of whom were noblemen. The Evangelicals were Mr. Eugene Stock and Mr. T. H. W. Pelham. The former of these has already acquired an influential position in the Central Council of Diocesan Conferences, and the latter is well known for his work among the young men of the metropolis. The candidate who received the largest number of votes was Mr. G. A. Spottiswoode, the Chairman of the Lay Helpers' Association. The working of the new House of Laymen will be watched with much interest. It ought to have the effect of strengthening the practical influence of the Church.

Dr. Moorhouse, the Bishop of Melbourne, has been appointed Bishop of Manchester. He was formerly Vicar of Paddington, and is also known as an author. The appointment promises well. The Bishop of Rochester has been advised to go to the West Indies, for the benefit of his health, during the spring. The Rev. C. P. Golightly has been removed by death; he is said to have been the founder of the Oxford Union for private prayer, and his death is much regretted.

The Church Missionary Society have arranged for a series of simultaneous meetings to be held throughout the country from the 8th to the 12th of the present month. The purpose of these meetings is to develop a stronger missionary spirit throughout the length and breadth of the land. We are glad to be assured that there has been no difficulty whatever in arranging a long list of able speakers, which includes some bishops and several other dignitaries of the Church. A series of four tracts has been published, giving full instructions and useful suggestions for the organization and conducting of the meetings. Some papers bearing on missionary subjects have also been widely circulated, among which we may notice "The Lord hath need of Him," by the Rev. Uriah Davies, M.A., and "The Urgent Cry of Heathendom," by Canon Bell. We trust most sincerely that these meetings may be very successful, and that they may greatly quicken the zeal of the Church in regard to her duty to the heathen.

The Queen has conferred the Grand Cross of the Order of St. Michael and St. George upon Sir William White, K.C.M.G., Her Majesty's Minister at Constantinople. We are very glad to observe this mark of honour bestowed on

Sir William, as he has exerted himself with the greatest zeal in endeavouring to secure religious toleration in Turkey, as our readers are aware from the accounts we have published.

On Monday, the 18th ult., Mr. Stead was released from the gaol at Holloway, and on the same evening an enthusiastic meeting to welcome him was held in Exeter Hall. Mr. Stansfeld said on the occasion that, from his experience as a member of Parliament for more than twenty-five years, he was absolutely convinced that if it had not been for Mr. Stead, the Criminal Law Amendment Bill would not have been passed, whatever assertions might be made to the contrary by newspapers or Government officials. The Rev. Hugh Price Hughes condemned the position taken up by a large part of the newspaper press in regard to the question of social purity. He believed that a new daily London paper was imperatively demanded for the success of their movement.

The formation of a company to construct a railway for the purposes of connecting the Lower with the Upper Congo is a step that will have a most important bearing on the future destiny of Central Africa. Both the cause of civilization and that of Christianity will be benefited by the enterprise. Though undertaken in the first instance for commercial reasons, we may wish it all success from a religious point of view.

LITERARY.

NARRATIVES of martyrdom are often painful reading, yet they possess a singular fascination, appealing as they do to the strongest emotions in the human soul. They are, moreover, most useful in their effect, since they show the conviction with which the truths of the Gospel have been held, and furnish a powerful stimulus to follow in the path of such heroic examples. Foxe's "Book of Martyrs" was very influential in maintaining the Protestant spirit of this country, and the "Scots' Worthies" cherished the flame of piety and courage among the people of Scotland. We have a very beautiful rendering of some of the best narratives of the confessors of the truth in "The Good Fight; or, More than Conquerors," by the Rev. John Hunt, D.D., and others (Hodder and Stoughton). The illustrations are numerous and excellent, and the book would make a choice present for young people.

The biographies of Missionaries constitute a very important section of modern religious literature. We have an excellent addition to this most useful branch of reading in the "Memorials of R. Harold A. Schofield," by his brother, Dr. A. T. Schofield (Hodder and Stoughton). The subject of this biography gave up the prospect of a most brilliant professional career in order to connect himself with the China Inland Mission, and he became the first medical missionary to Shan-si. He was first attracted to the Inland Mission by its Saturday prayer meeting, in which each missionary is individually prayed for. Dr. Schofield died of typhus fever on the 1st of August, 1883, very deeply regretted by those who had witnessed his useful and devoted life. His friends are anxious to erect a hospital to his memory at Tâi-yuen Fu, in the province of Shan-si, where he laboured during the last three years of his life; which enterprise we hope will be successfully accomplished.

The "Present Day Tracts" have now completed their seventh volume, making forty-two tracts in all. The contributors to the last volume are Dr. Henri Meyer, Dr. A. B. Bruce, Dr. Macalister, Dr. Maclear, Sir J. William Dawson, and

Mr. Radford Thomson. As in the former volumes, the topics treated of are pre-eminently questions of the day, but the controversial element is combined with a distinct line of moral and spiritual teaching. The series has been very successful, and has deserved its success.

We are glad to welcome another volume, small though it is, from the able pen of Dr. Stanford. It is entitled "The Alternatives of Faith and Unbelief" (Religious Tract Society), and consists of eight brief chapters, most of which deal with the great points in controversy, while the concluding ones are of a practical character. It is a clear, earnest, and evangelical little book.

EFFECTIVENESS IN CHRISTIAN WORK.

THE present position of affairs in this country is regarded by men of all parties with a very unusual degree of interest and anxiety. The new Parliament, which began its first session about the middle of last month, has concentrated on itself the very earnest regards of the entire nation, and speculation has been rife as to what spirit it would display, and what changes it would effect. Questions of every nature are at present in the air—political, social, and ecclesiastical. The skies present a lowering aspect, and forebode coming storms. The only questions with which we are concerned directly are such as affect the cause of the Gospel and the spiritual welfare of the commonwealth. It is with some degree of satisfaction, therefore, that we note the prominence which has been given to matters connected with the churches of the country. It is true that the discussions which have arisen and the points which have been mooted indicate some degree of solicitude and some measure of dissatisfaction. We believe, however, that the very fact of so much attention being excited, and so many opinions being called forth, must have eventually a beneficial effect. If things are not quite prosperous as they are, it is better to be even painfully concerned about them than to take them very easy.

The great point about which all the churches are mainly concerned is to make themselves and their work more really effective. It is very clearly apprehended that, amid the jostle of contending forces, this is necessary almost to their very existence, and most certainly to their prosperity. We have no doubt, however, that a much nobler motive than the mere instinct of self-preservation influences the churches in this particular. They realize more deeply their responsibility to God and to their fellow-men. Every church has a double duty, first to those who belong to it, and then to those who do not. In regard to their own membership, the churches suffer from a certain leakage. Large numbers of the young slip through their fingers as they attain to riper years, and many are lost to view in moving from place to place. How this evil is to be remedied is one of the questions that press for solution. Then again, churches lose their hold on the population of the locality from different causes, attendance suffers, and spirit is lost in consequence. These evils affect different churches in different degrees, but all acknowledge their existence. Different remedies have been suggested, and may be more or less available, but the general idea is the need of rendering the Church more effective, both in the power of its ministrations and in the practical vigour of its organization.

The churches, moreover, owe a duty to them that are without—that is, to the great body of such as have not been brought under the influence of the Gospel. Missionary work at home is recognized as an urgent necessity to meet a grave exigency in our social condition. The experiments made in this

direction have been very numerous and diversified. The mere catalogue of separate efforts would extend to a considerable length. There has been much greater freedom, and perhaps also more genius and zeal, displayed in this field of labour than in the internal economy of the churches. This is so far well, inasmuch as it shows how much the great command of the Saviour to preach the Gospel to every creature is being taken to heart. This work, also, in spite of many desponding utterances, we believe to have achieved a very marked success.

Let us enumerate some of the points that naturally strike our attention in considering the increased effectiveness of Christian work. In the Church of England, bishops are no longer appointed because they have edited Greek plays or Latin satires, but because they are capable of administering a diocese. Some bishops are really a sort of magnified City missionaries, so zealously have they been labouring among the poor, in spite of being attired in shovel hat and gaiters. Training homes for the clergy have been instituted, and lay agency has to some extent been secured. The Wesleyans have done much in organizing evangelistic missions in populous districts, and are now endeavouring to overtake the villages. The Baptists, Congregationalists, and Presbyterians have been busy, both in consolidating and extending their efforts. The Salvation Army has recruited its ranks with an immense following of the classes that were formerly least accessible. Mr. Moody's missions have sent a deep pulse throughout the whole country. Religious conferences have multiplied, and special movements, such as that in the Universities, have taken place. Many other points might be noted, but space forbids. Enough has been said to show that the life of the Church is rising to the necessities of the time. We have much reason to thank God and take courage. What is needed above all is a wide-spread breath of spiritual life, produced by the abundant outpouring of the Holy Ghost in all His gracious influence. This we may look for in answer to prayer; and as much united supplication has been offered on this behalf, it becomes us now to hope and wait, in humble faith and persevering labours, till the blessing comes.

THE WILL OF GOD, OUR SANCTIFICATION.

THIS is the will of God, your sanctification. There are always to be found those whom indefiniteness suits. The vague teaching shelters their want of true devotion to God. They carefully avoid a crisis. They are not whole-hearted enough to be decided. They do not want to face the question, Do I from this day follow the Lord fully? Am I ready to be made conformable unto His death, that I may know the power of His resurrection? Am I willing that God's Holy Spirit should baptize my whole being, spirit and soul and body, so sanctifying me and keeping me blameless unto the coming of the Lord? Such questions search the heart down to its hidden thoughts and intents. It requires the truest faith to die with Jesus, and to live only in Him. But such thoughts can only irritate those whose policy it is to evade conviction of their true state. And even where it only results in hesitation, yet what terrible quick-

sands of unbelief even this discloses! No; they do not care to give over their whole being to God. They desire to keep to themselves the control and the choice of many little things, for God might not always care for their pleasure, nor secure the interests they most prize. Poor soul! thou art weighed in such a balance and found wanting; look yet again, that thou mayest see. The first step out of every difficulty is the removal of our misapprehensions of God.

The system which teaches that entire sanctification is an instantaneous work, has the feeblest support from Scripture, either as to the doctrine or the phraseology. Experimentally, the results of such teaching, however flattering for a time, are finally most disastrous. The poor soul, once-beguiled into self-deception, and the assertion of claims which cannot be soberly sustained, is either pushed on the one hand up the heights of

presumption, or else is driven back on the other to drop into the depths of despair. No close observer can doubt that such has been the general tendency of the teaching; while happy exceptions may be seen, where there has been such a private adjustment of its terms as virtually to change the doctrine. Besides this, the love of God shed abroad in the heart has a wonderful power to render error innocuous. But taking the system in its legitimate results, there can be little doubt that eventual loss is sustained by its supporters. The testimony which it encourages has a singular tendency to recur to past experiences, or, if touching upon the present state, to claim little more than the conservation of former blessings. Meanwhile, the importance attached to such testimony repels those who, like the Apostle, desire not to know the speech of them that are puffed up, but the power. The unhappy result in the case of any who recoil from the assumptions in doctrine linked with such inconsistencies in life, is that they do so as though released

from all further inquiry upon the subject. They begin to waste their strength upon controversy, and are more eager to point out the logical inaccuracy of the system than to find a true remedy for their own shortcomings.

A right relation to Christ must precede our growing up into Him in all things. Happy that moment when the eye sees Him! And how often is it the work of a moment at last! The sunrise may have been long heralded by steady increase of light, and yet it is in a flash that you see the golden orb itself. And when once the eye long occupied with self, whether in seeking its pleasure or in proving its weakness, is lifted at last to see Jesus as the Prince and Perfector of Faith—when it sees that it is Christ that it wants, and that this Christ is waiting for us, having all power in heaven and earth,—it has had its vision, it has had its call—"Arise, and go over Jordan." Seeing Christ, arise; give thyself fully to Him, to receive His fulness; and henceforth go on to apprehend that for which thou art now apprehended. S. S.

THE GOSPEL IN BOHEMIA.

THE following letter from the Rev. David Edwards, of Breslau, will be read with Christian sympathy and interest:—

"Breslau, Jan. 5, 1886.

"This letter is in the interest of the Gospel in Bohemia, where, in the close of this nineteenth century, no colporteur may carry the blessed Bible to the doors of those who have it not without a penalty. It is my object to create interest and get help for a work of God in a district round about the town of Neustadt, as a centre, with a radius of about twenty English miles. There is a congregation of about thirty families, the heads of which are, all of them, as far as man can judge, living members of Christ's body, lively and zealous for the Gospel. This number includes two influential families of Jewish proselytes which have for years been lights shining for those far and near in that land. This is the true representative of the Free Evangelical Church in Bohemia, whose doctrine is expressed in the Westminster Catechism, and whose freedom consists in declining to be ruled by the Austrian Consistories, whose design is to extirpate all the movements of conscience and religious liberty. It was deserted by its pastor, who, when libelled for an offence against Christian decency, fled from discipline and set up a separatist church. We could not but regard it as a potent miracle of Divine Providence

that in these circumstances a worthy and capable man was found to undertake this charge, with its onerous duties and ardent missionary aspirations; for all these men are zealous, as for their own souls, for the salvation of the dead Protestants and besotted Romanists that fill the land. It was a wonder to myself that Mr. Valis accepted this call on the guarantee of £80 a year for two years, which was all I could offer him, and he has grasped the work with all decision. His centre of operations is Böhmisch Skalitz, where he has meetings of above 100 people. He visits regularly Reichenau, Neustadt, Opogno, Kosteletz, in which places the brethren give their rooms for divine service. The Americans in Prague have offered Valis a horse, the better to overtake so large a diocese (for he may be considered as a bishop *in partibus*). It will show the temper of these people, that a young woman has just lately given up her bridegroom (*i.e.*, her engaged), who was much attached, because he did not follow the Lord. Such as have known that Christ is precious, and are inquiring what they can do for Him, could scarcely find a more suitable object for their prayers and help than this missionary church in dark Bohemia, where conscience and the Word of God still lie trodden in the dust. The need is great to prevent this testimony being scattered and becoming extinct."

Foreign Intelligence.

FRANCE.

[From our own Correspondent.]

January 17, 1886.

THE Christian engineer, Louis Sautter, renowned for his electric lights and light-houses, illuminated the Christmas tree in the Protestant Church of the Saint Esprit (Paris). The sudden light and well-directed interruptions of light delighted the children by their instantaneous response to the word of command. The parable was skillfully interpreted, showing that the Christian is light in the Lord only when connected by faith with Christ, the light of the world; and dim and dark when faith slackens, and the connexion is interrupted. "Grieve not the Spirit of God."

The fact of the *Débats*, one of the most high-minded and respectable journals, publishing a joking, low-toned dialogue between the Almighty and the angel Gabriel concerning public affairs and the government of the world, and signed "E. Renan," may give the measure of darkness in the world of philosophers and savants. Vulgarity of thought wells up from the lower masses in proportion to the soul-parching, bitter, sarcastic "philosophy" (so called) which strikes down from the upper strata, and extremes woefully meet. Discouragement is rife, illusions vanish, the national sprightliness is dulled and blunted. So much is this felt, that a Committee of Fêtes is constituted by the Paris Administration. The first of these, on the occasion of Christmas, to be followed by others, has just come off at the Palais d'Industrie, where it lasted five days, and was a success. To remedy financial discomfiture by making Paris a "city of pleasures," is by the wise regarded as disastrous in the extreme. The taste for pleasure needs no additional stimulant; it is already too much developed. To increase it vitiates all taste for solid work, encourages a prodigality to which the Parisians are already too prone, facilitates intemperance of all kinds, with all its fatal concomitants, and loosens the bands of social and family life. The fatal symptom, and perhaps the most diabolical of this scheme, is the bringing the children, especially the children of all the public schools, to these fêtes, freely, to enjoy cakes, sweets, and games, to dance, to receive prizes from the Tombola, and to witness public acting. The elder scholars

are taken frequently to Sunday morning theatricals. All this is a part of the education given by the Republican City Council to the young Parisian citizens, as a preparation for the tough battle of life! The difficulties of Christian parents whose children frequent the public schools are inexpressibly great. It calls for somewhat of the old-time Huguenot stalwart piety to resist such a tremendous stream of temptation. But where is the spirit of our fathers?

The commune of Neuilly has been wise enough to relinquish the children's public soldiery, finding that demoralization, through cigars and drink, was the consequence.

Father Hyacinthe writes: "The country is lost if, for however short a time, it fall into the hands either of the reactionists or the Radicals. It behoves us, at the present solemn period, to see to it whether Christianity is still to be confounded with Ultramontanism, and democracy with demagogue policy, or if the country will tear itself away from the sophists, right and left, equally bent on its destruction, and replace, on an indestructible basis of liberty, authority in all degrees and in all spheres—viz., the father at the head of the family, the chief of the State at the helm of the public weal, religious morality in the human conscience emancipated from the false infallibility of the priest, and restored to the infallibility of the Gospel and of God."

Another worthy writer adds: "Let the French, who love their country and care for its destinies, think of these things. The future destiny of France, let it be well understood, depends on the solution come to in the conflict of modern society with the Romish Church. If we decidedly 'come out' from under the religious bondage, and, once for all, choose between the Christ of the Gospel and Papal paganism, we shall see the fall of the ideas and barriers which prejudices of all kinds have bequeathed to us. But if we allow our mind, soul, conscience to remain in the hands of those who keep the honour and profit of their time-honoured dominion, there is nothing more to be said; but then must be given up, and for ever perhaps, a régime of liberty fruitful in prosperity and worthy of the name. We shall not, in our generation, steer into the port so vainly sought for

the last hundred years, because neither our fathers nor ourselves have known how to secure a single day of faith, courage, and sincerity."

Solemn words to usher in the new year! God will be better to us than our fears. He looks down from His dwelling-place on high, and sees those who weep over the desolations of France and humbly hope in His mercy. The Week of Prayer, here and there, valiantly kept; the humble and low and simple, who are gathering in souls, and those who are educating and nurturing them according to the gifts and diverse blessing of God, will yet be the saving of the country, if anything can.

Among the distasteful subjects dragged to light is the dying out of Protestantism through the Malthusian system of small families. One child is enough, two is bad, three a misfortune! Direful revelations show, in magnificently fruitful provinces, fitted to support in luxuriance vast populations—such as Normandy, Guyenne, etc.—a gradual diminishing of inhabitants; and the criminal evil is rife in Protestant households as well as in those of others. E. Réveillard sounds a cry of alarm on this head in his *Signal*. Other revelations are cropping up. One of our valiant missionaries to Tahiti describes the emigrants sent freely by the Government to Noumea, on board the vessel on which he sailed with his family. Not stalwart men of toil and women of industry, but paupers through indolence and vice. Fearful corruption was rife on board. Moreover, there were a considerable number (154) of females removed from the State prisons and sent (on their consent) to become the wives of the criminals condemned to transportation and already in the penal colony! The greater number of these female prisoners had been condemned for infanticide; one of them having given birth to a child during the voyage, got it thrown overboard by wicked hands. Insolent and gay, they laughed and joked and danced their time away, expecting a licentious and abominable life of ease with their future companions, so-called husbands;

the past giving fatal proof of the immorality of the system.

The Young Men's Christian Association in Paris have begun the year with a vigorous attempt to reach the unevangelized classes, by giving hot coffee or steaming bowls of soup to coachmen, street-sweepers, and other needy ones, after which bright hymns and Gospel addresses are given. The first attempts were almost failures, by the refusal of the invited to believe in the invitation, which was universally thought to be a hoax; but when a few ventured in, and gave their report, others followed, and the young innovators for Christ are encouraged.

The *Renaissance*, a rationalist organ, which succeeded some years back to the *Lien*, has ceased to appear.

The new year has opened on the quiet renewal of the Presidency of M. Grévy for seven years, and the hopeful formation of a new Ministry under M. Freycinet.

M. Cazalis, the founder of the Basuto French Mission (in Africa), and for many years the Director of the Paris Mission-house, has received the Cross of the Legion of Honour, together with several other Protestants. The expedition, under the direction of Mr. Coillard, has safely crossed the Zambesi, and happily arrived among the Barotsis. Mr. H. Dieterlen has accepted the post of Director of the Theological Class (or Pastoral) in Moriah. Dr. Morin, missionary in Senegal, has been nominated to the Hospital of St. Louis, where he is specially attached to the native wards; just as he would wish as a missionary.

A lady has lately bequeathed 300,000 francs to the *caisse de retraite* of superannuated pastors, which is an immense boon, enabling a welcome increase to be made in their small annuities.

The Rev. R. W. McAll has opened a new station at Menilmontant (Paris), and removed the Rivoli station to the Boulevard Sebastopol.

An association of descendants of the Huguenots in the Netherlands have struck a medal to commemorate the second centenary of the Revocation of the Edict of Nantes.

GERMANY.

[From our own Correspondent.]

Berlin, Jan. 14, 1886.

THE new year has begun with the twenty-fifth anniversary of Emperor William's accession to the royal throne of Prussia. The services on Sunday, the 3rd, were every-

where made services of thanksgiving. For the Royal Family and their guests, a special service was held in the Chapel of the Castle, where Dr. Kögel officiated. The Emperor himself was much moved. As he rose to the royal dignity at the age of 52, a

short reign of about ten years only was expected by himself and by everybody else. In the answer to the congratulations of the high officials of the household, his Majesty said the same thing, and that it was owing to God's special goodness that he had not only been allowed to reign so long, but also to see such great events during this time. It is one of the features of the Emperor's great modesty that he never mentions himself as an actor in the events in which he took such a prominent part, but only as one who has witnessed the doings of Providence with our country. He is now so generally beloved throughout Germany that not one newspaper, not even those who make the most bitter opposition to the Government, spoke of the jubilee in other terms than those of deepest regard for the Sovereign.

The last weeks have witnessed extraordinary signs of friendship between the Papal See and our Government. At the end of the mediation with reference to the dispute with Spain about the Caroline Islands, the Order of the Black Eagle, the highest Prussian decoration, was conferred upon the Cardinal Secretary of State, and the Pope has sent to Prince Bismarck the "Order of Christ" in diamonds, with a most flattering letter. The fact alone that a Protestant received this order is a rare thing, but the letter itself is more wonderful. The Pope says that it was part of his holy office to mediate in the interests of peace, and he thanks the Prince for having in his wisdom accorded to the Papal See what even many Catholic Governments have refused. From a purely political and worldly view, the whole thing may be considered as a masterpiece of diplomacy; but evangelical Christians on the whole are not pleased that the first statesman of our Protestant nation should receive such compliments. It would even be alarming if we were not convinced that the whole exchange of fine sentences will have little, if any, practical consequence. We shall soon see whether Windhorst and the Ultramontanes will be less hostile in Parliament.

The Week of Prayer was observed in the usual way in Berlin by three large prayer meetings in different parts of the city every night. The attendance was rather larger than last year. It is fortunate that almost all the believing clergymen in Berlin took part. The Empress again sent a message of sympathy, and regret that her health no longer allowed her to take part. Besides the larger official meetings of the Alliance, smaller

ones were held in different places; also, at the newly-established noon prayer meetings, the topics suggested by the Evangelical Alliance were used.

The work started by the evangelistic meetings of Mr. Schlömbach in the east of Berlin is now being organized. The daily meetings have been interrupted for a time at Christmas, and will now only take place twice a week, to leave room for detail work. The new converts, and such people in that district as are prepared to join, have been asked to form a Christian Association, with departments for men, women, young men, and young women. It is the same organization which has worked efficiently in the north of Berlin for three years, and it is hoped that in this way the blessing of the evangelization will be made lasting.

Among the difficulties our National Church has to contend with in Berlin, is that among the very limited number of churches and pastors there are men who are given to unbelief. Where the Consistory appoints, believing men are taken; but where the magistracy of Berlin have the patronage, men of the *Protestanten-Verein* are often chosen. At the Jerusalem Church, orthodoxy and neology had to agree together as well as possible for a number of years; one of the pastors was always believing, the other rationalist. The consequence was that, in fact, two quite different congregations gathered round the clergy. Now, after the death of Mr. Hingmann, a truly evangelical man, the magistracy have chosen Mr. Dieckmann, one of the leaders of the "Liberal" party in Schleswig-Holstein. Henceforth both ministers are to be unbelievers, and the orthodox part of the congregation, unless they succeed in preventing it, will have to secede to other churches.

On the 13th of last month the new church at Meran, in the Tyrol, was inaugurated. It is a handsome building, and affords a proof of much love and sympathy from Protestant visitors of all countries who came to Meran to recruit their health. It was a great step when, a few years ago, the first Protestant congregation in the Tyrol, at Innspruck, was sanctioned by the Emperor of Austria, against the vote of the Diet. Now this is the first church in the Tyrol which bears the name of "Christ Church," as a sign that the Protestants are also Christians, even if the priesthood try to convince the people of the contrary. Although the Bishop had strictly forbidden all Roman Catholics to take part in the ceremony, almost all the officials of the place came to assist.

ITALY.

CHRISTMAS EVE IN ROME.

ROME offers innumerable sights of the most varied and interesting description at all times. Antiquarians, archaeologists, and artists find inexhaustible treasures to regale their respective tastes. Historians may study, with greatest abundance of monumental and literary materials, the rise, growth, transmutations, and decay of the once mighty Roman commonwealth, and of that stupendous structure, the Papal Church. Eastertide and Christmas week present to Christians the most gorgeous ecclesiastical spectacles. Those who are credulous enough may on Christmas Eve see the "Culla," or cradle, in which it is alleged the infant Jesus was nursed in Bethlehem, carried in procession in Santa Maria Maggiore, and exhibited over the high altar during Christmas Day. The Pope used to take part in the procession, but now deems it wisest and safest to remain within the precincts of the Vatican, and pretend that he is a prisoner in durance vile.

The Evangelical Christian seeks other and better sights, prognostic of the extension of the Messiah's kingdom in this land. He finds three Episcopal churches, one High, one Low, and one American, grandest of all; a Scotch Presbyterian church—a handsome, newly-erected edifice, in front of the War Office; and a German Lutheran; three Baptist native churches, one Wesleyan, two Episcopal Methodist, one Waldensian, one Free, and several minor missions, including agents of two English Societies for the evangelization of the Jews. To hear the eloquent controversialist, as energetic as ever, despite advancing age—Sig. Gavazzi—is always a treat; and not less pleasant is it to listen to the learned strains of Sig. Prochet—the able and successful Director of the Evangelization Committee, which is spreading over Italy with an ever-extending net of native churches and schools. His is the finest Protestant church in Rome, occupying a central position, like a beacon on a storm-beaten shore. There is also a military church, composed of Italian soldiers, in conjunction with the Wesleyan. They are all in the swing of fullest activity ere Christmas draws nigh.

There was a specially interesting sight on Christmas Eve this year at the only Protestant girls' school in Rome, founded and sustained by the Rev. Dr. Gray, of the Scotch Church. It was a "festa," consisting of recitals of prose and poetry in English, French, Italian,

and German; piano-playing, sweet singing, followed by refreshments. The pupils looked bright and cheerful, and pleasure beamed in the faces of a large gathering of parents and friends. There are about forty pupils, mostly the children of pastors and missionaries, but including also the daughters of respectable Roman Catholic families, among them those of a major of the Italian army, who make no objection to Bible reading and teaching. The school is evidently destined to exercise a beneficial influence on the higher classes in Roman society in proportion as its high efficiency becomes more generally known. Meantime, however, Dr. Gray's philanthropic enterprise lays on his shoulders a heavy responsibility, for although it is a paying school, it is not yet self-supporting, for Dr. Gray makes liberal deductions in favour of the children of Christian workers—a fact which, were it known among philanthropists, would assuredly meet with approval and support. Many would deem it a privilege to be permitted to defray the expenses of the education of these daughters of pastors and missionaries, working for the great Master with very limited salaries in a city so expensive to live in as Rome is. The amount for each is not large—only about £10 per annum. It would be conferring a great boon on those labourers, some of whom have three and even four daughters in the school, and at the same time lightening the Rev. Dr. Gray's responsibilities, and encouraging him to open a similar school for boys. This is a great desideratum, for pastors and Protestant families in Rome have no alternative but either to send their sons to godless or priest-ridden public schools, or leave them to grow up in ignorance—a state of things which requires only to be made known, and it is sure to enlist the kindly sympathy and generous help of benevolent Christians of all churches in the United Kingdom; for the school, while thoroughly Christian, and conducted by a band of intelligent and devoted Christian teachers, is wholly unsectarian. There are, it is estimated, between sixty and eighty sons and daughters of pastors and missionaries in Rome, and there are thousands of Christian men and women in England and Scotland who would cheerfully contribute for their education if they only knew how gratefully their help would be welcomed by those servants of the Master who are toiling to extend the light of the Gospel in the city of

the Popes, sunk for long and dreary ages in intolerance and spiritual darkness, and toiling with much to encourage the hope that the

rising dawn will soon develop into the full splendour of midday brightness for the people of Italy.

THE Waldensian Church has sustained a severe loss by the death, at Pisa, of Dr. Chiesi, one of its very highly valued members, whose decease took place in the early days of the New Year. Dr. Chiesi was present at the last Synod, and, although far advanced in years, few who saw him so full of vigour and vitality at Torre Pelice thought his end was so near. Brought to the knowledge of the truth whilst Italy was groaning under the oppressor, he gave himself zealously to the work of evangelization at a moment when to do so was far from an easy task. Perhaps, being a lawyer, he was in a position to work with a sagacious prudence, which, when combined with enthusiasm, is likely to accomplish much. Notwithstanding the vigilance of the authorities with regard to the prohibition of Bible circulation, Dr. Chiesi received package after package of the sacred volume, and took them to Florence and other cities for distribution. Nor did he do this without a certain risk. Three times were orders sent from Florence to have his house searched, and as often did the Pisans do themselves honour by returning the reply that Dr. Chiesi was not a man to whom they would permit such an indignity to be offered.

With Dr. Chiesi evangelization was a passion. Identifying himself as he did with all the movements of the day for the advancement of liberty and education, he nevertheless held sacred in the first place the work of the salvation of souls. The Bible was his most precious treasure, and it was his pride to present to the Scuola Valdese di Teologia, in Florence, a most interesting collection of the sacred volume in various languages and of various editions.

As a writer, amongst other subjects, he was highly esteemed in connexion with matters touching the great Reformation of the sixteenth century. His Lives of Luther, Calvin, and Zwingli are well known. His defence of the Protestant version of the Holy Scriptures, known under the title of "Who has Tampered with the Bible?" is worthy of one who, with a single eye to the glory of God, desired that the truth, the whole truth, and nothing but the truth should go forth in His name. His strenuous and valiant defence, in his writings, of Diodate is beyond all praise.

Dr. Chiesi took an intense interest in all

matters connected with education. To that noble body of men led by Lambruschini, Salvagnoli, Mayer, and Visnoux, the Doctor belonged in no half-hearted degree; and it is to such as these that Italy now owes her enlightened condition, brought about as it has been by their persevering efforts to establish good schools and to provide advanced educational works.

The funeral took place, on the fourth of the month, at Pisa, and it was attended by a large concourse of spectators and public functionaries, as well as intimate personal friends. The pall was borne by Signor Prochet, Signor Geymonat, the Mayor of Pisa, the Rector of the University, the President of the Council of Notaries, and Signor Roberto Barroccio, representative of the Pisan Chamber of Commerce, of which institution Dr. Chiesi was, up to the time of his death, the Secretary. Then followed children of various schools, and numerous societies, with their banners draped in crape. "Pisa," as Signor Prochet remarked at the grave, "has shown how well she can honour those who have deserved that honour. She has shown herself to-day liberal and large-hearted, such as well becomes the seat of one of Italy's most ancient and renowned universities."

The Waldensian Church has called together three conferences for considering the subject of the Union; one to be held at Florence on the 23rd of March, and which will be a general conference. At an earlier date, February 17, a conference of the Tuscan district will also be held in Florence; and the one held at Pinerolo, on the 19th of last month, was more particularly for the eliciting of the views and wishes of the pastors of the Valleys, as well as affording them information.

The new place of worship opened at Piacenza by the Wesleyans has suddenly become famous. Alarmed by the boldness of the evangelist in coming out into a conspicuous position in the city, and by the increasing attraction to the people which the ministry of Signor Buggelli presented, the Roman Catholic Bishop issued a pastoral to his clergy, desiring them to spread it far and wide, and to comment upon it at such times as their audience was likely to be most numerous. Thirty thousand copies were circulated, which turned out, of course, to be a mag-

nificent advertisement for the Evangelicals. Signor Buggelli having been requested to publish a reply to this missive, one of the Liberal journals very kindly admitted it to its columns. The result has been increased popularity both for the cause of religious truth and religious liberty. Seeing that the press warmly took up the cause, and that audience after audience assembled to hear the heretical doctrines, the clericals (as there is good ground to believe) got up a demonstration beneath the windows of the building. Cries of "Down with Buggelli!" "Death to the Protestants!" fell upon the ears of those who were on a Sunday evening recently listening, as usual, to the truth as it is in Jesus. A mob of roughs and beggars, headed by a man of the name of Parmigiani, shouted at the pitch of their voices until, finding that no notice was taken of words, they bethought themselves of deeds, and began to pick up handfuls of stones to throw at the windows. At that moment (having received a hint of the expected riot beforehand), the inspector of police appeared on the scene, and handcuffed the ringleader, who was carried off amidst loud cheers from a large crowd of lookers-on who had gathered around, attracted by the noise and shouting. Seeing their chief in the hands of the authorities, the defenders of the Holy See melted away like the morning dew.

The Liberal journals are indignant at this breach of the peace. *La Libertà* says: "In the name of liberty of conscience, the most precious liberty of all, we energetically protest against all such acts of violence and brutality. They simply excite feelings of disgust in the breasts of those who desire to act loyally, not only in words, but in deeds."

It need scarcely be said that the proceedings of the Bishop have done more harm to the body to which he belongs than almost any amount of argument. Deeds speak louder than words.

A CORRESPONDENT sends a very interesting account of Mrs. Boyce's work to *The Queen* newspaper, and our readers, we are sure, will read the following extract with pleasure:—

"As you drive eastward along the bit of dusty road which succeeds the steep streets of Ventimiglia and the wide valley of the Roya, you pass, about a mile before entering the town of Bordighera, a large white building with a little church attached on the one hand,

and on the other workshops and playground, the whole shaded by what is, I believe, the tallest group of Eucalyptus along the coast. The buildings are conspicuous for the air of neatness and order—great bushes of geraniums and roses hang over the dusty wall; the latticed verandahs are covered by the delicate dropping tendrils of the vines; in the campagna behind, the orange and lemon trees show dark against the grey-green of the background of olives; and at certain hours of the day you could not fail to notice the groups of happy-looking intelligent children, and maybe catch the sound of their play; though I am bound to observe that for the most part their games are conducted in a rather lower key than those of English boys and girls. Across the front of the central building are the words "Asilo Evangelico," and other inscriptions point out the rooms assigned for the lower and upper schools, trades, etc. As the carriage draws up with the clatter and jangle of most Italian conveyances, and you pull the bell hanging at the gate, there is often a rush of boys to open it, followed by the more leisurely Italian shoemaker, who, from his little workshop lodge, comes out to conduct the visitor across the courtyard. Here, if it happens to be play-time, the children are mostly assembled, some of the boys sitting, like Israel of old, under their own vine, in a minute arbour which they have constructed with infinite pains, and where, shutting themselves in by a wicket gate, they enjoy the proud sense of proprietorship. Others, again, are busy with their gardens or games, or enjoying the national luxury of doing nothing. Very likely the busy, cheerful Waldensian Director is moving about amongst them, and his dear, motherly wife, whose heart seems large enough for her big family of between thirty and forty sons and daughters, to say nothing of half as many day scholars, is sitting under the vine trellis knitting, with children all around her. Inside, if it should be school-time, and your own Italian be equal to the strain, you may put the quick, well-instructed classes through as searching an examination as you like, and be surprised and delighted by their ready answers. Then you may pay a visit to the shoemaker's lodge, where, in the afternoons, a group of boys are cobbling away; and last, but not least, to the carpenter's shop. Here, under the instruction of a handsome old man, the elder boys are working the beautiful fine-grained olive wood into delightful little tables, bookshelves, and other more imposing articles of furniture, besides the smaller trifles

with which we are all more or less familiar as specimens of olive wood.

"Between 1869, when the Asilo was established, and 1883, seventy-two boys and forty-three girls passed through this happy home, receiving for the almost nominal payment which was imposed with a view to the people's own benefit, a first-rate education under Waldensian teachers, all holding Government certificates. They are thus fitted to go out into the world, not merely to earn an honourable livelihood for themselves, but also to be a blessing throughout their own beautiful land. Amongst these, some are already occupying positions of great influence. One has a school of her own in Cairo, numbering between thirty and forty girls, representing most of the different nationalities of that city. Three of the boys are at college, training for the ministry; several, both boys and girls, are teachers, with first-class Government certificates; whilst several

girls are still in training at an advanced school in Milan, with a view to their entering the same profession. Several are doing well in service, one in Mrs. Boyce's own house, or in their trades. A few have married. In almost every case they are living to a greater or less degree in accordance with the sacred truths which they learned in the Asilo; and thus this quiet work must play a most important part in the regeneration of Italy. The children come from all parts of the kingdom, and one does not need to know much of the condition of Italians of the lower class to appreciate the influence which any child trained in the Asilo must of necessity exercise when it goes back amongst its own people.

"The little church adjoining is the centre of much interesting work in the neighbourhood, and the importance of the whole undertaking can, I think, hardly be overestimated."

Evangelical Alliance.

THE WEEK OF UNIVERSAL PRAYER, 1886.

THE Week of Prayer this year, with its elevating, calming, and strengthening influence, presented a striking contrast to the perturbed condition of the public mind. On every side there is anxious suspense, and all parties speak of a crisis in our national history. It is fitting that true Christian patriots at such a season should look up with confidence to the living God, and while others only take counsel together, they in the first place seek to approach the Most High in the spirit of grace and supplication, and in deepest humility confess personal and national sins. The weather throughout the week was very inclement, snow and rain alternating, but yet the attendance at the principal centres, if not so large as last year, has been good, and it was evident that a deep desire to wait upon God was present in the meetings. The addresses were given in the spirit of love, and the subjects for prayer were brought before the Lord in all earnestness. We may not doubt but that our Heavenly Father in long-suffering mercy has heard and will answer abundantly the intercessions of His people throughout the world.

The meetings at the West-end were, as in the past years, held in Steinway Hall, and on each day also during the week similar gatherings took place in the Centenary Hall, Bishopsgate Street, at Mildmay Conference Hall, Exeter Hall, Clapham Hall, and at St. Paul's, Onslow Square. In nearly every suburb of London a series of meetings also took place—at Upper Norwood, Wimbledon, Wandsworth, Blackheath, Greenwich, Sidenup, Stratford, Forest Gate, and many other districts.

The South London Branch of the Alliance convened, as usual, a series of meetings, which were held at the Metropolitan Tabernacle; the Wesleyan Chapel, Brixton Hill; Lecture Hall, Conference Hall, Clapham Road; Lecture Hall, Congregational Church, Camberwell; the School-room, St. Matthew's, Church Road, Brixton; and the School-room, Lambeth Chapel, Lambeth Road. The addresses were given respectively by the Rev. J. A. Spurgeon, Rev. Hugh Price Hughes, Rev. Dr. MacEwan, Rev. Dr. Wickson, Rev. N. A. Garland, Rev. Wm. Waters.

The City Branch of the Young Men's Christian Association arranged for the usual series of meetings held at the Wesleyan Centenary Hall, Bishopsgate Street. There were two gatherings each day, from twelve to one, and from one to two o'clock, with a separate chairman and speaker for each. Amongst those who gave the addresses were Mr. J. Herbert Tritton, Rev. H. E. Brooke, Rev. Newman Hall, Rev. Evan H. Hopkins, Rev. J. R. Wood, Rev. H. W. Webb-Peploe, the Bishop of Bedford, Rev. J. Smith (late of Delhi), Rev. Dr. Green, and Colonel Puget.

At the Exeter Hall meetings (arranged by the Central Committee of the Young Men's Christian Association), the addresses were given by the Rev. Dr. Morris, Rev. C. Moinet, Rev. Charles Graham, Mr. A. J. Arnold, and the Rev. H. W. Webb-Peploe.

The following is a condensed report of the Steinway Hall meetings:—

MONDAY, JANUARY 4.

The chair was occupied by Sir W. MCARTHUR, K.C.M.G., one of the Vice-Presidents of the Alliance. A few moments having been spent in silent prayer, a hymn was sung, and the Chairman read some passages of Scripture. Prayer was offered by several brethren.

PRaise AND THANKSGIVING.

The address was given by the Ven. Archdeacon RICHARDSON, and the following is a summary. He said:—

It had occurred to him that it might be useful to speak upon the primary principle, out of which their thanksgiving was to come. Although praise and thanksgiving are closely akin, they are not quite alike, and there is a higher atmosphere in the one than the other. He then pointed out the distinction between praise and thanksgiving, praise being usually associated in God's Word with God's goodness. When the Psalmist is speaking, in the twenty-third Psalm, of his own confidence of assurance, he says, "Goodness and mercy shall follow me all the days of my life." In the latter portion of the Psalms we have the key to these two words; praise is associated with God's goodness. "Praise the Lord, for the Lord is good." Thanksgiving is closely connected in the Book of God with His mercy, as you will remember in that beautiful Psalm in which we thank God, for His mercy endureth for ever. When we praise, we look at God in His Divine perfections, and when we thank Him we remember His great goodness to ourselves. Praise to God proceeds on the understanding of the Divine attributes. The more truly we realize the love and pity of the Most High, the more fitted shall we be to order praise. When faith has found out what God really is, and when love has accepted what God graciously offers, and when hope is waiting for what God has promised to reveal, the result is praise. Those who are nearest the throne, who are in the Divine presence continually, must have more knowledge than we have now, and so their praise must be higher. In the first chapter of the Epistle to the Ephesians, praise is used in connexion with two subjects. In the first passage the words occur, "to the praise of the glory of His grace." God's grace is His glory. When Moses asked that the Divine glory might be revealed to him, the answer he received was, "I will make my greatness to pass before thee." What a wonderful thing grace has been to us! Hence, up to the time of the Redemption, our praise will be to the

glory of His grace, and by-and-bye, with all intelligent beings, it will be praising the Divine glory. I believe we are here very far from the right appreciation of the being and character of God—all eternity will be wanted for it. People have wrong notions respecting Him, and deem Him hard and stern; that He is neglectful of His glory, and that they may take liberties with Him because of His goodness. Therefore, it may be well for us all during this week, by prayer and by direct searching of the Holy Scriptures, to get a more thorough appreciation of the beauty of the King, that our whole hearts may render to Him the full homage that He desires. Then there is to be considered the character of human thanksgiving arising out of His mercy towards us as fallen creatures. The stimulus of thanksgiving is the Divine mercy. "O give thanks unto the Lord, for He is good, for His mercy endureth for ever." Let the redeemed of the Lord say so. There are some peculiarities in this privilege which belong to us especially. We have an experience which unfallen angels have not. The song of Moses and the Lamb includes this: "Thou hast redeemed us to God by Thy blood." And then, when redeemed members of the human family are thus acknowledging obligation to Divine grace and sovereign love, all the other families join in that great chorus of "Worthy is the Lamb that was slain to receive honour and glory." It is this particular character that distinguishes our human thanksgiving. We have been able by Divine grace to look into the hole of the pit from which we have been hewn. We think, too, of the depth of the precipice on the edge of which we were quivering, of the darkness of the dungeon in which we were bound. We are able to say, "He took me out of the pit." These are our experiences, and the upper walks of faith, the strong-winged feathers of grace, and the half-opened doors of heaven are realities to us. We have been climbing year by year until we have reached higher visions of faith and a brighter landscape of love. So when we think of the privileges to which we have attained, of our escape from danger, and our admission to the privileges of grace, there must be a meaning in our thanksgiving. We cannot thank ourselves, we cannot thank our neighbour, but we may thank God our Father. Our praise will be the higher because we were once so low, the stronger because we have been raised so high, the sweeter because we have gone through so much. And so it is that having praised Him for the glory of His own nature, we pass on to our special subject, and thank Him for lifting us from degradation and admitting us to the privilege wherewith Christ makes His people free. If we have these two subjects before our minds, our worship will be more real and more

exalted; and it is wisely ordered that these things should be. But it may be well also to remember the relation of praise and thanksgiving to the week's work in which we are about to engage. I can understand that if a man has never offered prayer and never received an answer, or if he had never wept the tear of penitence and rejoiced in the blessedness of salvation, that man might well begin by penitence and prayer. But we are here to-day because we must believe that we belong to the Lord Jesus Christ, that the Holy Ghost has quickened our dead souls, and that we are able to rejoice in Christ Jesus, and in that wonderful brotherhood which binds heart to heart, that marvellous sympathy which we have learnt from our Lord, and that we have been drawn together under the mysterious spell of the Spirit's own action, and so are here as the Lord's own people. That being so, I think we ought on all such occasions to begin with a recognition of the mercies already received. Therefore, praise and thanksgiving are necessary preliminaries to put the heart in tune for the further petitions we present. What a privilege is ours to enjoy! Let us, then, bear in mind the distinction between praise of God as to what He is in Himself, and thanksgiving because of His mercy.

TUESDAY, JANUARY 5.

This morning the chair was occupied by Major-General GRAYDON; and after prayer had been offered by several brethren, the address was given by the Rev. Dr. ALLON, Minister of Union Chapel, Islington.

HUMILIATION AND CONFESSION.

The address was based on Psalm lxxiii., and presented a forecast of what the speaker thought must touch most broadly and deeply the spiritual life that Christian brethren hoped to realize throughout the year. He particularly called attention to the passion for God which found expression in so many of the Psalms, and notably in the one upon which he founded his remarks. They exhibited the great significance, suggestiveness, and comprehensiveness of the single idea—viz., a passion for God—the religious passion, and embodied earnest religious experiences. It was the very heart of religion that throbbed in the Psalms. Sometimes it was the heart of joy, and there was no rapture so great as religious rapture. Sometimes it was the heart of sorrow, and there was no anguish so keen as spiritual anguish. Sometimes it was the quiet feeling of ordinary life, and then it was the truest, purest, and most tender of all our human sentiments. Therefore, they gave voice to all our religious moods and feelings, notwithstanding the fact that these Psalms were written in the theological childhood of the world, when men's notions of God were very imperfect. Many sincerely religious men were incapable of great passion, were essentially tepid, self-controlled, and commonplace; but the men who had moulded the history of the Christian Church were men of great and overmastering passion, such as Elijah, Peter, Paul, Augustine, Luther—men who fought great moral battles, formed great purposes, did heroic things. Only such men could have written these Psalms, only the spiritual inspirations of an Infinite Being could satisfy the spiritual nature of man, who

yearns for God, because he has capabilities and affections which only God can satisfy. This deep sense of God may be nurtured until it grows into a strong passion; just as every other passion became absorbing and masterful if ministered to. We were to nurture our affections for God, and minister to them, until they became the inspiration and the rule of all our actions. Such an inspiration goes far beyond the mere sense of religious duty, far beyond the mere feeling of religious self-interest, the mere doing of religious things, the mere reasonings of theology. Men may not recognize the God they need; it may be only a dim, vague, ignorant desire and need; but the craving is there. It ails it knows not what, and only God can heal it. It needs a great deal of intellectual and moral tutoring before it can conclude that there is no God. For the intelligence and strength of all religious life, there must not only be strong intellectual conviction, and a deep sense of what is right, but a devout heart that loves as well as knows. We are to follow hard after God. The man whose sense of God is dull, whose desire for God is feeble, whose heart towards God is cold, is manifestly in low spiritual health, whatever his church-goings or his bustling activity may be. The worldly heart, dwarfed in its desires, palsied in its ardors, cannot follow hard after God. The corrupt heart will not follow hard after God. The supine heart, indifferent and tepid in religious feeling, will not follow hard after God. In short, the measure of our desire for God is the measure of our religious life. Let this passion for God be strong within us, and all the blessedness of the religious life will be fully realized. This strong affection for God will sustain us in duty, and keep our heart full of a heavenward and God-like tendency.

WEDNESDAY, JANUARY 6.

GEORGE WILLIAMS, Esq., presided, and the address was given by the Rev. COLMER B. SYMES, Minister of Kensington Chapel.

The following is an abstract:—

THE CHURCH AND THE FAMILY.

In the first part of the address the speaker referred to the unity of the Church of God, and in the second to the spiritual interests of the young. With regard to the former topic, he said:—

The feeling grows upon me every year that this unity of His Church was a matter of supreme concern to Christ Himself. In His very last words, when all the intensity of His nature seemed to be concentrated upon one or two leading thoughts, this was one; and so He most earnestly pleads in that wonderful closing prayer of His life, "that we may be one, even as He and the Father are one." Therefore, the unity of the Church, which Christ seemed to forecast, with the influence it would exert through all time, is a matter of great interest to every Christian, and a subject of earnest prayer. Christians, however, have been pleading for, and sometimes striving to realize, a kind of union which our Lord never meant. The unity of the Church of God is to be unity like that between the Father and the Son. There is to be unity of nature, expounded by Christ when He speaks of Himself as the Vine and

of us as the branches. The branches, though dissimilar in many respects, all possess the same kind of life coursing through them. So, through the whole Church of God there must be, and there is, the same divine life. If there be not that life, it is no part of the real Church of God, but only part of some outward organization. In the unity of the Church all true Christians rejoice; it is not something in the far distance, but a fact to be recognized. This life of the Holy Spirit passing through all believers in Christ is the fundamental principle of the Evangelical Alliance. If believers are concentrated upon the same purpose of redeeming men and establishing the kingdom of God, there is a real, substantial unity between them. Such a unity is compatible with great variety of judgment and opinion, and demands no repression of personal conviction. Though there may be this variety of judgment, there may be the same life and the same earnest purpose. That is the unity for which we are praying, and our praying for it implies that we cannot bring it about ourselves, and that even our wisest ideas will not realize it. We have to seek higher influence. We are all conscious of the need of the grace of the Holy Spirit to come into our hearts in order to remove the various emulations, and the wrath, and the vainglory, and the wrangling, and the animosity which, without the aid of the Divine Spirit, we may cherish towards those who differ from us. Every humble heart is conscious of his need of the grace of God in order to cover bigotry and uncharitableness. Let us, then, pray that our own hearts may be free from all that would prevent the unity of God's Church; let us next pray that every institution and every force existent in our national life which prevents the desired unity may be altered for the good and useful purposes for which our Lord pleaded in His last prayer. With regard to the spiritual interests of the young, as the struggle for material life becomes harder with every generation, so the great battle of faith becomes keener with every passing age. There are intellectual and moral influences in active exercise to-day of which parents were wholly ignorant in their early years. This calls for the utmost Christian sympathy with the young. Nor is this all. As our children's intellects are opening to the culture of the present age, we should try and look at truth and at life from their standpoint. We ask them to do an impossibility if we desire them to look at things from our standpoint. They have not had our experience and thought to enable them to respond to the demand. Every individual nature has to fight its own battles, and our children cannot accept the conclusions of our warfare, whether in regard to religious doctrine or to the practical problems of the day, which are so perplexing to young minds. That, after all, is but the human element. Human wisdom and prudence are very needful, but the illumination of the Holy Spirit is necessary to guide the young in forming their convictions; having formed them by personal communion with God, they may cherish them unwaveringly by His confirming grace. Let us pray for this earnestly; pray that our homes may cherish and nurture Christians; pray that every family may, in some sense, be a church, an assembly of believers called out for the service of Christ. This is possible, and for this we would join in fervent prayer to God.

THURSDAY, JANUARY 7.

Sir R. N. FOWLER, Bart., M.P., presided this morning. The address was given by the Rev. E. E. JENKINS, Secretary of the Wesleyan Missionary Society.

FOREIGN MISSIONS.

Christianity, it seems to me, must stand or fall by the success of our foreign missions. There are some gentlemen in this country who pursue an indirect method of attacking our religion; they do not say it is baseless, but they say that, so far as foreign missions are concerned, Christianity is a failure. If Christianity is a failure abroad, it is certainly, as a divine institution, a failure at home. It is to be regretted that there is a quiet, unexpressed spirit of unbelief pervading English society. We see it in our daily journals; we see it in some of the more popular contributions to our serial literature; we see it in learned books that are read by comparatively few students. I have been a witness of the power of Christianity in heathen countries. Whatever it may be in this country, abroad it is a great and a growing force. God intended, I think, to make the success of Christian missions the crowning evidence of the truth and divinity of Christianity. I am an old Indian, having gone out in 1846, and laboured in the Madras Presidency for eighteen years. I have paid two visits to India since then. In the later visit I have had the opportunity of looking from a higher platform, and taking in purview a larger area. I have mingled with missionaries of other societies, and have conversed with Hindus. In my recent visit I met and addressed some thousands of them—thinking men, the future leaders of the intellectual revolution of India. I met them in railway-carriages, in formal assemblies, and in private. I was anxious to know what was their impression of the state of Christianity at present in India. One meeting I attended I shall never forget. It happened to be the anniversary of a society called the Brahmo Somaj. In that assembly there were eight hundred Hindu gentlemen, and among them probably not three Christians. A Hindu orator stood up and delivered an address, in the English language, to eight hundred of his fellow-countrymen. That is a significant fact. The subject of the discourse was the Brahmo Somaj, but he referred to Mohammed, to Buddha (the name commanding 425,000,000 of believers), and to Christ. He compared these three great historic personages; he held up Jesus as the loftiest of the teachers of earth, and his affirmation of the claim of Christ was followed by applause of the stirring character seen in England when any sentence is uttered which is in accord with popular sympathy. Forthwith, the Hindu orator poured out a eulogy on Christ, the materials of which he could only have gathered by a very attentive study of the New Testament. Here were men unknown to missionaries, but, practically, worshippers of the name which Christians revered. The New Testament was the book which they had studied. The New Testament is becoming one of the most popular books in India, and the most popular name in the far East is the name of Jesus. The observation of a brother missionary, who has just returned to this country, is a very striking one: "If you want a book to go among the people, you must put the name of Jesus on the

outside of it." That, he says, will give it popular currency. A Christian missionary, alighting at a village which had never before been visited by a representative of the Church of Christ, found that the priest's shaster, or sacred book, was the Gospel according to Matthew. The priest did not know it was an inspired book, but he said he had not found a book containing more excellent counsel for his people, to whom he read from it. In Japan, last May, I was permitted to see what it was worth living to witness. It was in Kiôto, the great ecclesiastical stronghold and centre of Buddhism. A conference is held there every two years; it consists of native ministers—seventy-nine picked men—sent from all missionary churches throughout the empire. The conference lasted a week, and the last two days were spent in preaching to the heathen. Ten years before, my life would hardly have been worth much if I had wandered through Kiôto as I did a few months since. I was present at the last service, which was attended by 1,300 persons, including 900 Buddhists, who met to listen to native Japanese preachers. As in India it is the most popular, so in Japan the name of Jesus is the most powerful to-day. Ten years ago I ventured to predict that Christianity would be the nominal religion of the Japanese empire in a quarter of a century. When I was in Japan a short time ago, some friends said I was wrong in that prediction, because Christianity would be the nominal religion of the empire in a few years. Another significant circumstance is that a great thinker—perhaps the greatest thinker—in Japan to-day, not a Christian, but a Buddhist, if anything, has insisted that the Government of Japan could not do a wiser thing in order to bring itself into the comity of nations than to make Christianity the nominal faith of the country. As for China, I have more hope than ever. In the centre of that empire, Christian brethren told me that they have never known the Word of the Lord accompanied by such power to the consciences of the Chinese as they have found it during the last few years. Buddhism commands 425,000,000 believers. What is the secret of its success? That is a question which theologians and others in this country ought to study. Buddhism has great sympathy with suffering. It is a faith of comprehension, absorbing everything, and destroying nothing. It reigns in Japan, it reigns in China; but wherever I went I found Buddhism falling, loosening, departing from the intellectual community, dwelling among the poor at present, but destined to go. Even as a matter of arithmetical calculation, we are bound to drive Buddhism out of the East. I see the name of Jesus rising, and the name of Buddha setting; and that is really the impression left upon my mind in all my travels. "As I live, saith the Lord," and because I live, "every knee shall bow," not to Buddha, but "to me, and every tongue shall confess that Jesus is Lord, to the glory of God the Father." Our brethren abroad look forward to this Week of Prayer. Notwithstanding their schools and their machinery—and they have excellent machinery—and notwithstanding the support which they receive from this country, they trust in nothing but in the power which we seek this morning. They maintain that, after all, "it is not by merit, nor by power, but by my Spirit, saith the Lord." God grant that the result of these prayers in this city, and in many other

parts of the world, may be the outpouring upon the heathen, and upon missionary stations, where missionaries are as lights in the world, of the Holy Ghost in great power.

FRIDAY, JANUARY 8.

The chair was occupied this morning by EDWARD BAILEY, Esq. The address was given by the Rev. R. TAYLOR, Minister of Upper Norwood Presbyterian Church. The following is a résumé:—

NATIONS AND GOVERNMENTS.

There is a duty expressly enjoined in God's Word which too many Christians are apt to overlook, or which they perform in a slight and unthinking way, and that is, we have to make supplication, prayers, and intercessions, and giving of thanks for all men, for kings and all in high places, not only because we might be tempted to forget them, but because of the important functions which, under God, those in high places discharge, and also because of the great influence of the believing prayer of humble Christian hearts. Separated though we be from the present world—i.e. abjuring its spirit, abhorring its sin—we have not to cease to love man as man, and to take an interest in his temporal and eternal welfare. Human life has two sides—one spiritual, the other physical; one temporal, the other eternal; one earthly, the other heavenly; and these two sides are, or should be, knit into one by the relation of both to the one God, whose we are, and whom we ought to serve. We ought not to forget that while it is written in God's Holy Word, "Love not the world," the same writer has communicated to us this other and greater declaration—"God so loved the world." Much error of a practical kind obtains among Christians because they fail to discriminate the spheres of the two great motive powers of the Christian life. I take these to be, on the one hand, self-sacrifice; and on the other, sympathy. These general principles of conduct are important as bearing on the duty of Christians, who should sympathize with, and interest themselves in, human beings and in human life. I think that in the position in which we, as a nation, stand, we ought to require no stimulus in order to take upon our hearts, and into our closets, the interests of our nation, and especially the conduct of those who occupy high places in guiding and directing its policy. As disciples of Christ, we are looking for "new heavens and a new earth, wherein dwelleth righteousness;" but we must not yield to the temptation of thinking that we may leave the world to take its own course, without any interference on our part, because we are sure it will not be put right until He comes who is its true King. Although we do not expect stainless purity and utter perfection until we are in the presence of our blessed Lord, we pray and labour that we may keep as near to Him as we possibly can do here. The same principle applies to the social, domestic, and national life of the world. Should it not be our prayer and effort that the principles of His government, and spirit of His life, should, as far as possible, prevail, and guide and rule men in all those relations of life, so that we may have as much of His kingdom here as we can hope to obtain? We ought not to be hopeless in reference to the influence of Christ and

Christ's truth even upon the world, upon the government of the world, upon the leading and ruling minds of the world. Far be it from me to abate the impressions which weigh upon many a Christian heart as to the enormous evils—social and national, as well as personal—that prevail amongst us; yet we ought not to be blind to the goodness and grace of God, or fail to see that much in our legislation and in our national life calls for humble gratitude and inspires bright hope. Without raising any of the questions which are in dispute among Christians, we shall be all agreed in this, that it is for the good of Christianity, of the Christian Church, and certainly for the good of the nation, that the nation, speaking by authoritative lips, should, so far as it is competent and dutiful in a nation, recognize the authority of our Lord and Master, and embody His laws in its legislation. This, to a very considerable degree, has already been done. We want to see the principles of the Word of God applied to the guidance of our life as a nation. Apart from all special views about the relation between governments and churches, it ought to be our prayer that there may be a close and real relation between governments and religion, between governments and the Christian community. We do not want the Government—i.e., the nation—the collective conscience of the nation speaking through the Government—to oppose the religion of Christ. We do not want it to ignore the religion of Christ. We want it, at least, to recognize the religion of Christ, and to protect those who worship God, when they meet together as a community to express their common faith, to pray through common prayers, and to give honour to, and serve, their blessed Saviour. Earnest prayer should be offered that a public religious opinion may be created and sustained in the land that will further stimulate legislation by protecting the young from fierce and terrible temptation, and from outrage worse than death, in the way of stepping in between selfishness of unprincipled men, who misapply their money and position to evil purposes, and the poor, the needy, and the helpless, who, but for such interposition, would be trampled under foot; in the way of securing purity in the home, and righteousness, justice and equity, and even charity and beneficence, in the workshop. Let us pray that our whole national life may be pervaded by the truth and love of Him who is "King of kings and Lord of lords."

SATURDAY, JANUARY 9.

DONALD MATHESON, Esq., Treasurer of the Alliance, presided; and the address was delivered by the Rev. CHARLES SPURGEON, Minister of South Street Chapel, Greenwich, but we regret that, through an oversight, we are unable to give more than a rough outline of his admirable remarks:—

THE CHRISTIAN LIFE.

The rev. gentleman commenced by expressing the thought that it would be better to devote the whole time that morning to prayer than to talking. We were to pray "for an increase of faith hope and charity, for such conformity to Christ and fulness of spirit as may fit us for being more used for our Saviour's glory." We need the Holy

Ghost, the Comforter, and He loves to dwell in the humble and contrite heart. Christ would have every believer seek to be filled with the Spirit. It is faith and not feeling that should rule our lives. Let us, then, pray for grace to use the faith, already given us. Let us seek to strengthen it by searching the Scriptures, wherein we know is eternal life. Our being born again was an act of faith in itself, and we should aim at continuing in that state of mind which would enable us to keep hold of Christ. The whole subject was aptly illustrated. The Christian who did not realize his fulness in Christ was compared to a mouse who came timidly from a rich granary, and when asked why it was that he presented such a forlorn and thin appearance, replied that, though he lived where the corn was in such profusion that it burst the bags and covered the floor, yet he dared not venture to take any part of the grain for himself. To such timid souls we should say: Back to the granary, and take your fill! Every Christian should use the storehouse he possesses, and he would then not only have the fulness of grace in himself, but be a means of blessing to others. In another illustration reference was made to the Christian whose heart was not large enough to take in the abundance of blessing promised through the Holy Spirit, but who lived, as it were, in a back room, where he had only a confined atmosphere, and could but partially see the light of day. He should come out into the best drawing-room, with its spacious windows letting in the clear sunbeams. Then, indeed, might his life be bright and happy. Another Christian would live in a house of his own design: it would have but one window, and facing the east, in order that he might see the early dawn; still another would, like Noah, have his house with one window only looking towards the heavens, so that he might receive the full benefit of the mid-day sun; and yet another would build his house with its window facing the west, that he might catch the last rays of the dying sun. Rather [said Mr. Spurgeon in closing] let a Christian live, as it were, in a house with windows in all directions; he would then catch the first gleams of the Sun of Righteousness, and live in the fulness of light all the day through.

THE SUBURBS OF LONDON.

In addition to the series of gatherings arranged by the South London Branch of the Alliance, daily meetings were held at Clapham Conference Hall; Down Lodge Hall, Wandsworth; at Upper Norwood, Blackheath, and Greenwich; at Croydon; also at Richmond, Ealing, and many other places.

FOREST GATE.—This is the first year that Forest Gate has been a centre. Hitherto friends have gone to Stratford, more than a mile distant. Knowing that only a very few went so far, we arranged to have meetings of our own; and the result has justified the course taken. Prayer has been earnest, our hearts have been bound more closely together, and we have all been thoroughly aroused to the Master's work.

CONFERENCE HALL, CLAPHAM ROAD.—Meetings were held every evening during the week, and the attendance, notwithstanding the weather, was generally satisfactory. Addresses calculated to stir up the hearts of believers to more earnest prayer and communion with God were delivered. Much need is visible of greater power and definiteness in exercising this privilege. It is hoped that there may be manifest blessing in answer to the week of supplication.

WOOLWICH.—Our Week of united common Prayer at Woolwich was a season of great spiritual refreshing. The several Non-conformist churches of the town, together with one of the many Established churches, joined in the services very heartily. We have not experienced a more happy spirit of union, or a more earnest and fervent spirit of prayer, than we have at this year's meetings. The severe weather interfered with the attendance somewhat. The meetings terminated in a united observance of the Lord's Supper on Monday evening, January 11th.

TOTTENHAM AND EDMONTON.—The Week of united Prayer was well observed in this district. Christians of all denominations were invited to attend evening meetings daily, which were held consecutively at the Edmonton and Tottenham Congregational Church, the Presbyterian Church, St. Paul's Church, the Edmonton Baptist Chapel, the High Cross Congregational Church, and the Wesleyan Methodist Chapel. The weather was unpropitious, so that the attendance, although sometimes good, was never large; nevertheless, by the intercommunion of the different churches, an impulse has been given to fraternal union and concord which it may be hoped will be beneficially felt throughout the year. After the prayer meeting at St. Paul's Church, the Lord's Supper was administered; and on Sunday, the 10th, a united Communion service was held at the Tottenham Baptist Chapel. Both on the 3rd and on the 10th sermons were preached upon the texts proposed by the Alliance, and throughout the week addresses were delivered upon the topics indicated in the general programme.

UPPER NORWOOD.—During the Week of Prayer there was much unity shown on the part of the ministers of every denomination. The weather, being unusually severe, prevented many from being present who were in the habit of attending on former occasions; but the power of the Lord and the manifestations of His Spirit were with us on each evening.

THE PROVINCES.

Numerous reports have already been received from various parts of the kingdom, and we give the following extracts from letters:—

ABERDEEN.—We observed the Week of Prayer here as usual by two meetings daily, and had larger and heartier meetings than for some years past, with more variety in the devotional exercises.

ASHBOURNE.—I have the pleasure of informing you that our Ashbourne prayer meetings of last week were good—a very decided advance on those of 1885. We had some "new blood," and that of a good quality, and thus one can look back on them with thankfulness and forward from them with hopefulness.

BRISTOL.—United meetings, convened by the Bristol and Clifton Auxiliary of the Evangelical Alliance, were held daily, ministers of various denominations taking part.

BURGESS HILL.—Finding that the Week of Prayer had never been observed here, I made arrangements for it, and, I am glad to say, with greater success than I could have hoped for. We had meetings every evening, which were well attended; and as this is a place where denominations are numerous and divisions great, it was very encouraging to find members of all congregations gathering together on one common ground.

CAVAN.—Meetings were held each evening during the past week in the Presbyterian and Methodist Churches alternately. The Rev. J. H. Murphy conducted the meetings held in the Methodist Church, and the Rev. T. Greer those in the Presbyterian Church. The meetings were interesting and profitable, and the attendance fair.

CHEPSTOW.—We arranged to have meetings during the week. They have proved very successful, and really united; and this will make an impression for good upon Chepstow. The first night the Bank buildings were crowded. The Vicar then kindly offered the use of the Church Infant Day-school, which the Committee gratefully accepted, and the good attendance has been sustained all through the week. A few touching requests for prayer were sent in. In connexion with the arrangements for the meetings, an admirable address, signed by the Vicar and the various Nonconformist ministers, and including the programme for the week, was circulated among the people of Chepstow.

CHESTERFIELD.—The week was observed here as usual, under the auspices of the Town Mission. The programme of the Evangelical Alliance was carried out, the clergy and ministers of the town presiding. The meetings were well attended, and would have been much larger had not the weather been exceptionally severe. Christians have been greatly encouraged and refreshed by the earnest prayers offered, and stimulating addresses delivered by the various speakers.

CORSHAM.—United meetings were held daily in the various chapels, closing with a united Communion service on Friday evening.

DEVIZES.—The week was generally observed here, the various churches heartily uniting together, and holding two meetings daily in the Town Hall. A united Communion service was held in the New Baptist Chapel on Sunday afternoon, Jan. 10, the different ministers taking part, and the Rev. Dr. Culross, of Bristol, giving an address. These have been truly times of refreshing from the presence of the Lord.

DOVER.—Special united meetings were held daily at noon in the Union Hall.

DUNSTABLE.—We take the following report from the *Borough Gazette*: The annual services in connexion with the Evangelical Alliance were held during the past week in the principal Nonconformist chapels in the town, and also in the Baptist Chapel at Houghton Regis. At the latter place, on Friday evening, a very interesting meeting was presided over by Michael Cook, Esq., of Luton, and addresses delivered by the Revs. J. Tesseyman, S. J. Southwood, and T. G. Atkinson. The series of services was closed, as in former years, by a general exchange of pulpits, on Sunday morning and evening, followed by a united Communion service at West Street Baptist Chapel, presided over by the Rev. T. G. Atkinson, assisted by the Revs. E. G. King, S. J. Southwood, and J. Tesseyman, with several of their leaders and deacons.

DUBLIN.—The recent Week of Prayer has been the best that we remember. Two meetings were held each day—at noon, and again in the evening—in the Christian Union Buildings, from Monday till Saturday, inclusive. The numbers attending, the representative character of the meetings, the fervour of the prayers and addresses, indicated a deepened interest in this hallowed season. The anxious and critical condition of affairs in this country at the present time is no doubt exercising a solemnizing influence upon the minds of many, and making increasingly

welcome such opportunities for united prayer and supplication. All ranks and classes cordially united. Among those who took part in the various services were his Grace the Archbishop of Dublin, Lord Bangor, Rev. Maurice Nelijan, D.D., Major-General Stoney, Rev. Wm. Fleming Stevenson, D.D., the Hon. Robert Handcock, Rev. William Gorman, Major Warren, Rev. C. H. H. Wright, D.D., Lieutenant-Colonel Rice, Rev. Hamilton-Magee, D.D., Rev. Samuel King. The occasion was widely observed throughout the country.

ELGIN.—Our correspondent reports that a good spirit pervaded all the meetings. We take the following from the *Elgin Courier*: This measure, recommended by the Evangelical Alliance, was carried out in Elgin by meetings in the Evangelistic Hall, South Street, each evening, clergymen and laymen of all the denominations in sympathy with the Alliance taking part in the proceedings. William Gall, Esq. (banker), presided with much acceptance, and showed marked ability in carrying out the programme from first to last, choosing the most appropriate passages of Scripture, Psalms, paraphrases, and hymns to the multifarious topics treated of. These included confession of national sins, humiliation before God on account of them, thankfulness and praise for divine mercy; the cultivation of personal, family, and general devotedness and consecration to worship and the manifold works of mercy which those who have received mercy are expected to render, including home missions and rescue work of all kinds in the streets and lanes of the city, and the highways and hedges of the country; also the spread of the Gospel in foreign parts, by means of medical missions and otherwise; prayer for blessing in connexion with the instruction of the young, both in day schools and Sabbath schools; for the overthrow of ancient errors and the establishment of the Redeemer's kingdom, and a revival of the churches and congregations throughout our own beloved land, our colonies and dependencies, and all lands; and a hundred other topics. The audiences fluctuated night after night, but there can be no doubt the severe snowstorm prevented many persons from venturing out who would otherwise have done so.

EGHAM.—Special united meetings were held daily in the Literary Institute.

FAVERSHAM.—Notwithstanding much unfavourable weather, I rejoice to say the Week of Prayer was well maintained here. There has been no abatement of deep interest, and,

heretofore, we confidently look forward to much blessing given in answer to earnest united supplication.

FOLKESTONE.—Our meetings were not large owing to the inclement weather, but, I trust we had the Lord's presence and the power of God the Holy Spirit in our midst.

GLASGOW.—The Week of Prayer suggested by the Alliance has been earnestly observed in this city. Daily meetings, each lasting two hours, were held in the Christian Institute, and were very numerously attended. The Rev. Drs. Andrew Bonar, Marshall Lang, Principal Douglas, William Boyd, Fergus Ferguson, Rev. W. Robinson (of St. Jude's Episcopal Church), and J. S. Napier, Esq., presided in turn. At these meetings every Christian denomination in Glasgow appears to have been represented, and the presence of the Spirit of God, giving grace and power to His people, was realized. Interesting meetings were held also at Kelvinside, the meetings circling among the churches. These were, in like manner, largely attended. Among those who took a prominent part in them were the venerable Dr. Somerville, Moderator-elect of the Free Church General Assembly; Professor McKendrick, F.R.S.; Professor Lindsay; Dr. Marshall Lang, of the Established Church; Mr. Cowe, of the Congregational Church; Mr. Roberts, of the Baptist Church; Mr. Ross Taylor and Mr. Sloan, of the Free Church; Dr. Black, Dr. Drummond, and Mr. Dobbie, of the United Presbyterian Church; A. Orr-Ewing, jun., Esq. (who is about to proceed to China in connexion with the China Inland Mission); and Dr. Dudgeon, Medical Missionary from Peking. The addresses delivered were of a peculiarly interesting and practical character, and the meetings were a fitting sequel to a season of blessing with which Kelvinside has been visited, during which many young ladies and gentlemen have professed to give their hearts to Jesus, and to begin the Christian life. Meetings were also held at the village of Shettleston, commencing on January 3rd, in the Free Church, continuing during the week in the Christian Institute, and in Hill Street Hall, and concluding on Sunday, January 10th, in the Parish Church. In these meetings all the clergymen and some Christian laymen took part.

GOSPORT.—I send you a brief report of the week's united services held here. They have been well attended, on some evenings Vernon Hall being crowded with 400 or 500 people. The noon prayer meetings increased from the first day; on the third we had to

leave the ante-room, and go to the large one. The spirit of unity has been most pleasing, and it is believed God has blessed the people richly—both Christians and non-Christians. No services so successful have been held here for years; the following having taken charge of and addressed the various meetings: Episcopalian—Rev. C. Tanner, Major Walkey, and W. Mitchell, Esq.; Congregational—Rev. G. S. Smith and J. W. Blake, Esq.; Baptist—Revs. C. Philp, W. M. Compton, and T. Williams; Wesleyan—Rev. J. Howard. A large number of lay gentlemen, of all sections of the Church of Christ, took part in the devotional exercises at both the noonday and evening meetings. A united choir led the singing in a very hearty manner. The Revs. C. Tanner and G. S. Smith acted as Secretaries.

HELSTON.—The meetings were held in the Nonconformist places of worship as follows: Baptist Chapel, Wednesday and Friday; Bible Christian Chapel, Thursday; United Methodist Free Church, Tuesday; Wesleyan Chapel, Monday. Each service was conducted by a minister of a sister denomination—e.g., at Wesleyan Chapel, the Bible Christian minister; at Baptist Chapel, a Wesleyan and Free minister; thus procuring and manifesting Christian unity. The meetings were well attended each night, and a very deep spirit of prayer pervaded all. We anticipate lasting blessing from them. On Sunday last we had the annual ministerial interchange of pulpits, and that was followed by a united Communion service, held in the Baptist Chapel; and whilst the rain was heavy a large number gathered, and the season was hallowed and hallowing, a "time of blessing from the presence of the Lord."

HEPWORTH.—We keep up the practice in this parish of responding to the annual invitation to united prayer issued by the Evangelical Alliance.

LEICESTER.—The daily morning meetings were held in the Lecture Hall of the Presbyterian Church, and were unusually well attended. The evening meetings were held, as in time past, in the school-rooms of the various denominations throughout the town. The aggregate and concluding meeting took place, as usual, on Sunday evening, in the Temperance Hall, and, notwithstanding the inclement weather, the large building was fairly filled. The addresses given by various ministers were practical and excellent, and an earnest and devout spirit pervaded each assembly.

LITTLEHAMPTON.—You will be glad to learn that the Week of Prayer has been fully carried out here. Meetings were held each evening at St. Saviour's Church.

MARDEN.—The Week of Universal Prayer proved to be a season of great refreshing in this parish.

MELKSHAM.—United meetings for prayer were held in the Baptist, Congregational, and Wesleyan Chapels alternately, each meeting being well attended. The ministers of the three chapels exchanged pulpits on the Sunday evening, and a united Communion service was held at the Wesleyan Chapel, at which there was a large attendance.

MELTON MOWBRAY.—The Vicar of Long Clawson (the Rev. Frederick Hart) writes as follows: This is a small place of 750 inhabitants, and yet there are no less than four places of worship. As the newly-appointed Vicar of the place, the thought came into my head—put there, I believe, by the Spirit of God—that it would be a blessed thing if we could bring all the Christians together to worship God for at least one week in the year. The Week of Prayer seemed just the opportunity. The teachers of the three chapels (Wesleyan, Primitive, and Baptist) fell in readily with my suggestion, and we met in each place of worship by turns. On Monday night the meeting was fixed to be in the vestry of the church, but the people came in such overwhelming numbers that we were obliged to move into the church. The attendances throughout were remarkable. On several occasions during the week there must have been upwards of 200 persons present. Many unconverted people came, and much prayer was made to God for them; and we trust that these meetings were the means of leading some to the Saviour. Many Christians testified to much blessing received. It was a time of refreshing, and, I believe, will be the means of great good in this place.

MORPETH.—Arrangements were made by various ministers for united meetings to be held daily during the week. The Wesleyan Methodist Chapel was kindly offered for the purpose, and ministers of various denominations presided alternately. On Sunday, Jan. 10, a general exchange of pulpits took place at the morning services; and in the evening a united Communion service was held in the Congregational Church. In announcing the programme for the week, an admirable circular was addressed to the Christian people of Morpeth.

NOTTINGHAM.—We take the following report from the *Daily Journal*: In few pro-

vincial towns is the Week of Prayer better observed than in Nottingham. The last two days of the week are so occupied with the duties of domestic life and of business as to prevent attendance at religious meetings. For many years past a series of five meetings for united prayer and praise has been held; one on the Monday, one on each of the three following days at noon, and one on the Monday evening, commencing at seven o'clock, and continuing about an hour and a half. Five ministers take part in the latter, and three in each of the other, making seventeen in all. Of these, during the present week, six were of the Established Church—four rectors and two vicars—one a Presbyterian, two Wesleyan, three Congregational, one New Connexion Methodist, three Baptist, and one Free Church Methodist. The meetings were well attended, and were remarkable for devotional feeling. Each chairman made a few remarks on the topics for prayer; and on Wednesday Admiral Hall gave a more lengthened address against the glaring sins of the times, both individual and national, and on the critical position of national affairs, insisting on the duty of religious men to vote for religious men to represent them in Parliament, irrespective of party politics.

NEWCASTLETON.—For the first time in the history of this parish, all the churches had met for prayer in one place of worship (the Evangelical Union Church), and the various ministers had taken part in succession. On Monday, the Rev. W. Vassie, B.D. (Established Church), conducted the meeting, the church being crowded to the door. On Tuesday, the Rev. George Davies (minister of the church) presided, the building being again quite full. On the following days, the Rev. J. A. Smith (Free Church), Rev. James Snadden (United Presbyterian), and the Rev. David Hislop, B.D., severally presided. Our correspondent adds: I earnestly pray that this improved state of mind may continue, and that a rich blessing may flow from the meeting of the Lord's people of all denominations in one church for prayer and exhortation.

OBAN.—It affords me great pleasure to inform you that we were able to observe the Week of Prayer in this town, and that with a fair measure of success. The first three nights were good as to numbers and the representative character of the meetings. The last three were not so good, as a severe storm set in and prevented many from getting out. The meetings were held in the Hall of the Congregational Church, which, in a town

where the Presbyterian churches are rather numerous, is always considered neutral ground. The spirit of the meetings was very earnest, and, as far as one can judge, genuine. Besides the general good to the world arising out of the universal prayers of God's people, we feel here that in particular Oban has been taught a good lesson.

ORKHAMPTON.—The Week of Prayer was observed here by united meetings, members of the Baptist, Wesleyan, Bible Christian, and Congregational bodies taking part. A good tone prevailed at all the meetings, and we wait for the gracious answers to our petitions.

PRINCES RISBOROUGH.—We observed the Week of Prayer each evening. The severe weather prevented a large attendance, but what we lacked in numbers we gained in power.

PRESTON.—The Preston Nonconformist Ministerial Association, which was formed six years ago, and includes all the Methodist, Presbyterian, Congregationalist, and Baptist ministers, arranged for a week of united prayer on the lines and following the printed programme of the Evangelical Alliance. The meetings were held each evening. The offertory, after paying expenses, was handed to the fund for relieving distress in the town. The following ministers took part: Rev. Thos. Evans, J. T. Ferrier, Samuel Owen (Congregationalist), Herbert Harris, G. Goodchild, J. T. Frost (Baptist), George Fletcher, Mayson Penn, A. Palmer (Wesleyan), E. D. Green, W. Edmundson (U.M.F.C.), S. Macnaughton (Presbyterian), T. Waumale (Primitive). On Sunday evening, the 10th, a united Communion service was held in Lume Street Wesleyan Chapel. There was a large attendance of communicants, and the service was solemn and impressive.

PLYMOUTH.—Our united prayer meetings were well attended, and conducted in the true spirit of prayer and praise. They were arranged by a joint committee of the Evangelical ministers and the members of the Evangelical Alliance.

PETERBOROUGH.—United prayer meetings were held in this city every evening. The spirit seemed earnest and devout, and we cannot but hope that much blessing will ensue.

ROCHESTER AND CHATHAM.—In these two towns we have had united meetings daily during the week, and, considering the severe weather, the attendance was good. We expect real blessing to follow.

REDHILL.—We had a very happy and earnest series of meetings during the week. They were held in various places of worship, but all minor differences were sunk, and we heartily joined together as children of God.

SANDOWN.—I am happy to tell you that our week of prayer meetings, which were held as usual, proved to be very successful. Both Church and Nonconformist joined together, giving up all their separate services in order to make one large gathering in the Town Hall. This was indeed a wonder, when we consider the disturbing influences of the past few months; but, God be praised, He takes care that His own eternal prayer shall continually be answered, "that they all may be one."

SANDGATE.—Our meetings were very fairly attended, considering the inclement weather.

SNODLAND.—For the first time, the Week of Christian Universal Prayer was observed by united meetings. Thank God, the spirit of grace and supplication was vouchsafed, and the season will be gratefully remembered.

SUDBURY, SUFFOLK.—All sections of Nonconformists met together for four nights during "the Week of Universal Prayer" for prayer and communion. The fifth night, two of our outlying mission stations were visited, and the villagers led to join in prayer. The next week we assisted in a Week of Prayer in Cavendish, distance about seven miles. And this week another village is also holding united services, where some of us go and help. The meetings have been well attended, and while there is much to deplore in all sections on account of superficial and perfunctory Christianity, there is manifestly "a holy seed" having the "substance" of the divine life.

THRUPP (NEAR STROUD).—We have had another happy season of waiting upon God, in united prayer.

TUNBRIDGE WELLS.—We had good meetings last week; so far as the weather would admit of it, they were full meetings.

VENTNOR.—During the first week in January, meetings for prayer were held in the Literary Institution, and in Mr. Huish's Mission Room, Bonchurch. Gatherings of a similar kind have been held continuously in Bonchurch and Ventnor since 1860, when Captain and Mrs. Huish responded to the invitation which came from Loodiana for a week of united prayer. The first meeting was held in Orchard Leigh, Bonchurch, where Captain and Mrs. Huish then resided,

and was entered into most heartily by the Rev. Charles Livingston, then Rector of St. Lawrence. The drawing-room at Orchard Leigh was crowded at the first meetings. The interest which Captain Huish took in these meetings was sustained until his lamented death. This year, as in former years, prayer meetings were held daily at twelve o'clock in the Literary Institution. On Monday, January 4th, the opening address was given by the Rev. R. Allen Davis, Congregational minister, Ventnor, on Phil. i. 3 and 5. Mr. Davis dwelt on Christian fellowship, in the blessings of the Gospel, fellowship of the Spirit (ii. 1), fellowship in sufferings (iii. 10), fellowship in work (reading of the Revised Version), fellowship of hope (iii. 20). These meditations were interwoven with the topics suggested by the Evangelical Alliance for the day. The subsequent meetings were ably addressed by the Revs. A. F. Fogwell, Wesleyan; J. Sheppard, Baptist; Mr. Redhead, Primitive Methodist; Mr. Stevens, town missionary. The meetings were presided over by laymen. Each evening an evangelistic service was conducted in Mrs. Huish's Mission Room, Bonchurch, where earnest prayer was offered. The services were concluded on the Sunday evening by united Communion. Those who attended found them times of great blessing and spiritual quickening, and they are looking for an answer to their prayers in spiritual revival. In Ventnor, the work of the Evangelical Alliance, in sending forth, annually, invitations, and in guiding the preparation for such meetings, is much appreciated.

WHETSTONE.—The Week of Prayer was observed here. This is the third year it has been convened, and various sections of the Church of Christ were well represented. It has been much valued, and all have thankfully responded to the invitation. Many have had reason to own blessing as the outcome of these gatherings. In spite

of the weather, the attendance was well sustained.

WESTON-SUPER-MARE.—The meetings were, on the whole, well attended; but the weather was very unfavourable.

WOODBRIDGE.—Meetings for united prayer were held at the Literary and Mechanics' Institute, in this town, in the week commencing January 4th, the programme of the Alliance being adhered to. On Monday, the Vicar of St. John's Church, Woodbridge (Rev. C. B. Ratcliffe), presided, delivering a brief address. On Tuesday, the Rev. Henry Andrews, Congregationalist, presided; on Wednesday, the Vicar of Westleton (Rev. J. A. Clowes); on Thursday, Rev. J. Crother, Wesleyan; on Friday, the Rector of Dallinghoo (Rev. W. S. Walford); and on Saturday, Rev. H. Henson, Congregationalist. Besides these, the Vicar of Butley (Rev. W. J. Edwards) and the venerable Rev. Henry Taylor, Congregationalist, of Woodbridge, took part in the proceedings. The weather was very inclement, but notwithstanding, the meetings were very fairly attended; the spirit embodied in the prayer of Christ, that all His followers "might be one," seeming powerfully to affect the hearts of those present.

WELLINGBOROUGH.—We have been observing the Week of Universal Prayer in this town. The mid-day prayer meetings were small, but a very devout spirit pervaded them, and we felt it good to assemble. The same is true of the much larger meetings held in the evening, when usually there would be from 150 to 200 present. Unfortunately, the meetings were confined to the Nonconformists.

YORK.—There were two sets of meetings in this city, the mid-day gatherings being conducted by Church of England ministers; the evening gatherings were united, Church and Nonconformist ministers alternately giving the addresses. The attendance was fairly good.

THE WEEK OF PRAYER ABROAD.

At present, we have only received a few reports from cities on the Continent of Europe. Doubtless those from more distant lands will follow.

THE CONTINENT.

PARIS.—Pasteur Theodore Monod writes: Our Week of Prayer has been a good one, and encouraging. There were three meetings nearly every night, so that more people were able to attend.

ST. SERVAN.—We had meetings three days, in the houses of the Misses Hubert, where English-speaking Christians gathered for united prayer.

NICE.—The Rev. Dr. Murray Mitchell writes: In accordance with the recommendation of the Evangelical Alliance, we held a meeting every day, and kept closely to your programme as to the subjects of prayer. Meetings were held in the Vaudois

Church on Monday, Wednesday, and Friday. In the Scotch Church they were held on Tuesday, Thursday, and Friday. Also on Friday meetings were held in the two English (Episcopal) churches, and in the American (Episcopal). The attendance was encouraging, considerably larger than it was last year. No addresses were delivered. The hour was fully occupied with praise, prayer, and reading of Scripture. I believe I express the general feeling when I say that the meetings were very pleasant. So far as I know, nearly all the nationalities in Nice—or, at least, the British, the American, the French, the Italian, and the German—were represented. In the Vaudois Church the languages used were French and Italian; in the Scotch, they were English and French. Intimations of the meetings had been made from the pulpits of the Scotch, Vaudois, and German churches. (We have no French church here except the Vaudois.) I think there is cause for thanksgiving that the Week of United Prayer was so well observed here.

SAN REMO.—The Week of Prayer was observed by daily meetings, held alternately at the Villa Carli (Rev. G. L. Fenton's), the Villa Asquasciati (Mr. Cheyne Brady's), and Villa Teresa (Miss E. C. Macdonald Lockhart's). The subjects were treated of by Mr. Gordon Oswald, Mr. Fenton (late English chaplain), Mr. Robertson (U.P. minister), Mr. Brady, and Mr. Sterry. The meetings were not numerously attended, but were pervaded by a spirit of deep seriousness.

ROME.—The Rev. A. Ben-Oliel writes: If the Evangelical Alliance had accomplished no more than this bringing together of Christians of different denominations before the throne of grace on the first week of every year, the wisdom of its founders, now before the throne of glory, would be abundantly demonstrated. The spiritual good flowing from this universal prayer union is incalculable and far-reaching, nowhere probably more so than in this city of the Pope, the fountain-head of lifeless uniformity. By the kind permission of the proprietor, the English meetings this year were held daily in the spacious drawing-room of the Anglo-American Hotel, in Via Frothina, one of the most central streets of Rome. Notwithstanding wet weather, the attendance was good, and a spirit of earnest intercession pervaded all the meetings, which were presided over in succession by the Revs. E. Cowan (Episcopal), Dr. Gray (Presbyterian), J. H. Piggott (Wesleyan), Sig. Proche

(Waldensian), Dr. Vernon (Episcopal Methodist), and J. H. Eager (Baptist). The Italian prayer meetings were held, and made the round of the principal native churches. Except when the rain poured down in Roman fashion, the churches were full; and all the meetings were distinguished this year by the happy feature of fervent prayer for a revival of the work of God in Italy and throughout the world. The thought that the supplicator is one of thousands in all lands and in all tongues offering up the very same petitions to the one God and Father of all, in the name and through the mediation of the one common Saviour and Redeemer of all, is most blessed and happy, and raises the soul to the celestial mansions, where the saints unite with the angelic hosts in the never-ceasing, exultant song of praise and adoration to God and the Lamb.

BERLIN.—The Week of Prayer was observed here by three meetings every night in different parts of the city; the attendance at each was rather larger than last year, and nearly all the believing clergymen in Berlin took part. The Empress again sent a message of sympathy, and regret that her health no longer allowed her to take part, as she formerly did, in these annual gatherings. In addition to these larger meetings arranged by the Berlin Committee of the Alliance, others were conducted by the Free Church ministers (Baptist, Methodist, and Free Lutheran). A correspondent writes with reference to this matter: We have during the past three years held monthly conferences and occasional large united services. During the Week of Prayer, this year, we again held three meetings at the different Free churches, with very large attendance at each service. Seven ministers belonging to different denominations were present at each, and we realized our oneness with the Church Universal, which includes all believers.

THE HAGUE.—As in former years, we have united God's people again for the Week of Prayer here in one large church; and, besides, two clergymen had a congregation every evening in another church. This year there were more laymen than before who prayed and gave short addresses. The earnestness was great, and we are now waiting for the answer to our united prayers. In many more cities of our country than usual, the Week of Prayer has been observed this year, notwithstanding the great difficulties existing in the Dutch Reformed Church. We may hope that now the Gospel

is preached in nearly all countries throughout the world, our pilgrimage will soon be over, and that we may expect the Lord's coming again. We have thanked God for the end of the war in Madagascar, trusting that mission work there may now go on with a greater power than before. We also remembered in our prayers the persecuted Nusarieh Christians in Syria. May the ingathering of souls be very great this year amongst the heathen, and the Lord Jesus live in all our hearts, in order that Christian life may grow and increase amongst His people, that we may bring fruit to His glory, knowing that we are all ambassadors of the King of kings, our beloved Lord Jesus Christ, and have also to walk according to His will.

BUDAPEST.—In response to the invitation issued by the Evangelical Alliance, and in fellowship with Christians in many lands, we had again the privilege of holding the Week

of Prayer in this city, and had a season of refreshing. I enclose our programme. The meetings were largely attended, and many brethren took part in speaking and in prayer. Hungarian meetings were also held on two evenings in one of the rooms of the College, and other meetings were held by the Baptists. We trust that much blessing may follow.

ALGERIA.—You will be glad to know that we have observed the Universal Week of Prayer in English and French. Though there were not many at each meeting, yet it was a good beginning for this place. May God in mercy grant our requests, and revive that spirit of unceasing prayer which once characterised His believing people; and may He pour down upon us His choicest blessings!

MALTA.—The Week of Prayer was observed here with much interest; and we are anxious to continue periodical united meetings for prayer.

PROCEEDINGS OF COUNCIL.

A MEETING of the Council was held on Thursday, January 14; the Treasurer presiding. The Chairman read a passage of Scripture, and prayer was offered by Mr. Hodder.

NEW MEMBERS.

The following persons were admitted to membership:—

Mrs. Berkeley Mansel, Wymondham.
Landseer Mackenzie, Esq., Bournemouth.
W. M. Cuddell, Esq., Bournemouth.
Miss E. S. Gillespie, Blackheath.
Miss Wardrop, Blackheath.
Franklin S. King, Esq., East Croydon.
Mrs. King, East Croydon.
Miss M. Knight, East Croydon.
W. F. Eyles, Esq., East Croydon.
Mrs. Reid, East Croydon.
Rev. H. B. Bishopp, Rochester.
Mrs. Hobbes, Rochester.
Rev. Edward Weldon, Hickley Park.
D. Henry Fry, Esq., East Ham.
Miss Brunner, Chatham.
Mrs. Ralphs, Dover.
Miss Ralphs, Dover.
Miss Anderson, Dover.
Major C. W. F. Whish, Dover.
Miss Pearce, Dover.
Miss Ann Maynard, Dover.
Mrs. Robt. Jarrett, Dover.
Miss Eyre, Dover.
Captain Moore, R.E., Dover.
Rev. J. H. French, Forest Gate.
Walter Morris, Esq., Hitchin.
W. Bealy Thorne, Esq., London.

DEPUTATION WORK.

Lieut.-General Field, C.B., reported meetings which he had addressed at Croydon, Chatham, and Dover. The weather was very inclement, but on January 9 a goodly number

of friends met together, by the kindness of Mrs. Miller, at her residence, East Croydon, and much warm interest was expressed in the report given of the progress of the work of the society at home and in foreign lands. At the close of the meeting, some present gave their names to become members and subscribers.

January 11 was a most unpromising day, owing to the continuous rain; but in the afternoon, at the Soldiers' Home, Chatham, a drawing-room meeting was held, when several of the clergy and other friends, whose hearts were warmly interested in the cause of Christian union, attended. The report given of the extension of the Week of Prayer in all countries, and its influence upon missionary work, together with the account of the late International Conference at Copenhagen, especially engaged the attention and drew out the warm sympathy of all present.

On January 12, General Field again addressed a meeting convened in Wellesey Hall, Dover. It was well attended, and General Heath, who presided, spoke briefly of his own deep interest in the principles and work of the society. Some friends present, who had not previously been well acquainted with the Evangelical Alliance, were surprised to learn of the extent of its operations. Many interesting details were given of God's blessing upon the interference by the society in behalf of religious liberty. The case of Turkish converts who at the present time are suffering persecution in Turkey, and for whose deliverance efforts are being made,

excited great interest. The names of those who wished to become members of the Evangelical Alliance were taken at the close of the meeting, and a collection was made.

At the request of friends, General Field also gave Gospel addresses in the Soldiers' Homes at Chatham and Dover, and at the latter place the hall was crowded with soldiers.

THE WEEK OF PRAYER.

The Secretary reported on the meetings held last week at Steinway Hall in connexion with the observance of the Week of Prayer. Owing to the inclement weather which prevailed during the whole of the week, the attendance was smaller than in some recent years; otherwise the meetings were all that could be desired. From various parts of our own country and of the Continent reports have already arrived, which show that, while severe weather prevailed, generally great and, in some cases, exceptional interest was manifested in the observance.

RELIGIOUS PERSECUTION IN TURKEY.

In regard to the persecutions in Turkey, letters were read from the German and the Dutch Branches of the Alliance, and also from the Constantinople Committee.

A further memorandum on Religious Liberty in Turkey, showing the text of the laws and treaties violated by the recent cases of intolerance, has been prepared by the Constanti-

nople Committee and forwarded to this Council, with the recommendation that the whole facts should be published throughout the world, in order that Turkey should be made ashamed to continue its present course of hostility to the progress of Christianity.

The Secretaries reported that, on receipt of this communication, they had addressed a letter to the *Times*—[this letter appears in another column]—and the other leading London newspapers, as well as to a large number of public journals throughout the kingdom.

The Council approved of the course taken by the Secretaries, and instructed them to send a further communication to the press with reference to the new case of intolerance just brought to light in the last letter from Constantinople.

Communications were also read from the Marquis of Salisbury, showing that the Foreign Office had taken steps in the whole matter submitted in the memorial from this Council.

A letter was read from the Rev. T. H. Brocklehurst with reference to a minute passed at the last meeting of this Council. After considering the whole matter, the Council instructed the Secretaries to announce in *Evangelical Christendom* that Mr. Brocklehurst's membership in the Evangelical Alliance has ceased.

RELIGIOUS LIBERTY IN TURKEY.

[Enclosure No. 5.]

THE following memorandum, showing the text of the laws, stipulations, and treaties violated by the recent acts of intolerance, has been prepared by the Constantinople Committee of the Evangelical Alliance:—

(a.) THE DENIAL TO MOSLEMS OF THE RIGHT TO EMBRACE CHRISTIANITY, AND THE PUNISHMENT OF CONVERTS FROM ISLAMISM TO CHRISTIANITY.

1. The Hatti-Humayoun of 1856, confirmed and made an international obligation by the Treaty of Paris, signed March 30, 1856, contains the following stipulations:—

"Art. X. The rites of all the faiths and religions existing in my States being there practised in all liberty, none of my subjects shall be hindered in the exercise of the religion which he professes.

"Art. XI. No one shall be annoyed or disquieted on this account.

"Art. XII. No one shall be compelled to change his rite or his religion."—*Legislation Ottomane*, Part II., page 18.

2. The Circular of the Sublime Porte sent to its representatives abroad, on May 15, 1867, contains the following statement:—

"6th. In fact, it can be proclaimed abroad that in no land are the various religions exercised with more liberty, more tolerance, and in a manner more open and public than in Turkey. This is a truth to which all will bear testimony who have visited or inhabited the country, and the Imperial Government has a right to say, with pride, that it has done in twenty years that which in other lands has required whole centuries.

"As to individual conversions, the Imperial Government has the right to call upon the same testimony to establish the fact that not only no Christian or other non-Moslem has been or is compelled to embrace Islamism, but also that the very idea of Mussulman proselyting is unknown in the Ottoman Empire. Hence it may be said with truth that with regard to religious propaganda, no such thing exists in Turkey, excepting that which is exercised by the different Christian sects with a freedom which has no bounds

but the absolute needs of the public order."—*Leg. Ott.*, Part II., pages 29 and 30.

The Treaty of Berlin, signed July 13, 1878, has the following stipulation:—

"62. The Sublime Porte having expressed the wish to maintain the principle of religious liberty, giving to it the widest extension, the contracting Powers take note of this spontaneous declaration. In no part of the Ottoman Empire can difference of religion be brought against any one as a cause of exclusion or of incapacity in that which concerns the practice of civil or political rights, the admission to the public service, honours, or functions, or the exercise of the different professions or industries. . . . The liberty and external practice of all religions are assured to all, and no hindrances can be laid either upon the hierarchical organization of the different sects, or their relations with their spiritual flocks. . . ."

(b) THE DENIAL OF ORDINARY RIGHTS TO PROTESTANT CHRISTIANS.

1. *The Right to elect a Civil Head of the Community.*

The Hatti-Sherif which organized the community contains the following provisions:—

"Whereas, in necessary accord with my Imperial solicitude and benevolence towards all classes of my subjects, it is contrary to my Imperial pleasure that any class of them should be exposed to trouble, and whereas by reason of their faith, the aforesaid Protestants form a separate community, it is in accordance with my royal pleasure that measures be taken for the sole purpose of facilitating the administration of their affairs, so that they may live in peace, quiet, and security. Let, then, a respectable and trustworthy person, chosen from among their own number by themselves, be appointed with the title of 'Vekil of the Protestants,' to be attached to the department of the Minister of Police. . . . Thou shalt be careful that, like unto the other communities of the empire, every facility and required assistance be afforded them in all their affairs, and in all matters concerning cemeteries and places of worship. Thou shalt not permit any interference whatsoever on the part of any other community with their rites or with their religious concerns; nor, in short, with any of their affairs, secular or religious, in any manner whatsoever, in order that they may be able to exercise the usages of their faith in security. Thou shalt not suffer them to be molested in these or in any other matters, and thou shalt be careful to maintain them

in the desired quiet and security. They are to be permitted to make those representations which it may be necessary to make to the Sublime Porte through their Vekil. . . ."—*Van Dyck's Report on the Capitulations*, P. III.

2. *The Right to have a Constitution.*

A constitution was granted to the Armenians on the following clause of the Hatti-Humayoun of 1856:—

"Art. II. . . . Each Christian or other non-Moslem community will proceed within a definite time to the examination and revision of the existing privileges and immunities; to this end it will discuss in councils formed *ad hoc* at the Patriarchate, with our sovereign approval, and under the supervision of the Sublime Porte, the reforms which shall be demanded by the times as well as by the growth of civilization and enlightenment. The Council will be required to submit these reforms to our Sublime Porte. The powers conceded to the Patriarchs and to the Christian Bishops by Sultan Mehemmed the Conqueror, of glorious memory, and his illustrious successors, shall be placed in harmony with the condition and the new position which our generous intentions assure to these communities. . . ."

"Art. III. . . . The administration of the temporal affairs of the Christian and other non-Moslem communities will be placed under the safeguard of a council, of which the members shall be chosen from the clergy and laymen of each community."—*Leg. Ott.*, Part II., pages 16 and 17.

3. *The Right to Freedom of Education.*

The Hatti-Humayoun of 1856 contains the following stipulation:—

"Art. XV. Moreover each community is authorized to establish public schools of science, arts, and industry; only the mode of instruction and the choice of teachers in this kind of schools shall be placed under the inspection and the control of a mixed council of public instruction, of which the members shall be appointed by us."—*Leg. Ott.*, Part II., page 19.

The Circular of the Sublime Porte, of May, 1867, above quoted, contains the following paragraph:—

"10th. In regard to the schools created and directed by the communities, the most absolute liberty is left to them by the Imperial Government, which never intervenes except in order to prevent, in case of necessity, the direction of these schools being confided to persons whose principles are notoriously hostile to the Imperial Government, or con-

trary to public order."—*Leg. Ott.*, Part II., page 30.

The law of public instruction of the Ottoman Empire contains the following paragraph in reference to schools other than those maintained by the Government:—

"*Private Schools.* . . . Permission is given for the opening of these schools, first, if the teachers have a certificate from the Department of Public Instruction, or, in the provinces, from the local Board of Public Instruction; and, secondly, if the course of study and the text-books have been approved by the Department of Public Instruction or the local Board of Public Instruction, so that nothing morally or politically bad be taught in the schools. Permission is given in Constantinople from the Department of Public Instruction, and in the provinces from the Governor-General, on behalf of the local Board of Public Instruction."—*Destur, or Laws of the Empire*, page 204.

It will be observed that this is contrary to the solemn and spontaneous declaration of the Sublime Porte, quoted above, to the effect that the Government leaves Christians at liberty to open schools, merely controlling the good character of the teachers. It also infringes the Hatti-Humayoun which declares Christians at liberty to open schools. The law, it will be noted, does not refer to the form by which a teacher may qualify himself to obtain the right to teach; it calls in question the right of the school to exist. But even this withdrawal of chartered rights would be endurable if the schools were permitted on the conditions and in the manner provided by the law. Even the right to have schools on these conditions is denied to Protestants, they being compelled to go without schools until they can send to Constantinople for a permit. Moslems are allowed to obtain permission for schools without this restriction. As has already been remarked, the restriction is equivalent to a prohibition.

4. *The Right to Freedom of Worship.*

The Hatti-Humayoun of 1856 has the following section:—

"Art. VII. The Government will take energetic and needful measures to secure to each form of religion, whatever the number of its adherents, full liberty of its exercise."—*Leg. Ott.*, Part II., page 18.

See also the Circular of the Sublime Porte, above quoted, and the Treaty of Berlin, Art. 62: "The liberty and external practice of all religions are assured to all."

5. *The Right to Build for Community Purposes.*

The Hatti-Humayoun of 1856 contains the following article:—

"Art. V. As to new edifices, of which the construction shall be necessary, the patriarchs or chiefs of communities will ask the necessary authorization of the Porte, and our sovereign permission shall be given, unless there be some administrative obstacle to the action of the Government."—*Leg. Ott.*, Part II., page 18.

The Circular of May, 1867, before referred to, has the following passage on this subject:

"5th. No obstacle is offered to the construction of new churches, or to the repair of old ones. Far from raising obstacles, the Government often comes to the aid of these pious constructions, either by the gratuitous concession of land, or by pecuniary subsidies."—*Leg. Ott.*, Part II., page 29.

6. *The Interference with the Books of Christians.*

This interference occurs most commonly under colour of examination to see that the books seized are not harmful. In the case of travellers, seizure for examination is the same as confiscation, and is so intended. In the case of dealers, the seizure means great loss, and ultimately the abandonment of the book business.

The law of publications, in naming the conditions on which publishers may manufacture and publish books, certainly implies that where those conditions are fulfilled there will be no interference with the sale of the books of such a nature as to break up the trade.

In 1876, the unwarranted seizures of books at Custom-houses in the interior having injured the business of some Turkish publishers, the following Vizierial order was issued:—

"Whereas it was formerly thought best to have the Customs administrations examine books imported from abroad or printed in the empire and carried from one place to another, and to seize all whose publication is deemed harmful; and whereas the examination, in the category of foreign publications, of books printed within the empire in transit from one place to another, is a hindrance to the business of publishing, which it is desired to encourage and extend; and whereas books published within the empire are not printed unless authorized, the fact that such books cannot be printed without official permission should be taken as sufficient, and it is ordered that only books imported from abroad shall be

detained for examination."—*Destur, or Laws of the Empire*, Vol. III., page 444.

If the provisions of this regulation could be applied to the books of Christians as well as to those of Moslems, the complaints of many sufferers would be removed.

THE following letters have recently appeared in the *Times* and other newspapers:—

TO THE EDITOR OF THE "TIMES."

SIR,—Some time ago you gave a report of a deputation which was received at the Foreign Office for the presentation to the Marquis of Salisbury of a memorial from the Council of the Evangelical Alliance upon the subject of certain infringements of religious liberty in the Ottoman Empire as guaranteed by Turkish laws and by treaties between Turkey and the Powers. With your permission, we desire to refer, in the columns of the *Times*, to the active steps which have been taken during the past few months by the British and Foreign Branches of the Evangelical Alliance.

In a former letter we mentioned the case of a Turkish professor and his fifteen pupils, who, in consequence of having openly embraced Christianity, had been arrested and imprisoned without any charge being brought against them. For some months indirect communication was kept up with several of these men, but since August last they have wholly disappeared, and notwithstanding urgent and repeated inquiries made of the Turkish officials, all trace of the sixteen missing men has been lost.

Another case is that of the Nusariyeh tribe, inhabiting mountains near Latakiah. A large number of this people have become converts to the Christian faith, but in a recent census the Governor of Damascus gave positive orders that no change of religion should be recognized, and that all Christians should be registered and treated as Moslems. The result of this is that several of the converts have been drafted into the Turkish army; and while they are not unwilling to serve, yet, being classed as Moslems, they are compelled to observe the ceremonies of Islamism, and at the same time are not permitted to enjoy the freedom guaranteed to Christians.

We will not refer in detail to other cases, such as the closing of Protestant places of worship in some of the provinces, and the difficulty, almost the impossibility, of obtaining Imperial sanction for the building of new schools by Christians. Thus there are not only specific cases of persecution to be re-

pressed, but there is involved the general principle of religious liberty. On this last point it is important to remember that the Imperial Hatti-Humayoun (confirmed and made an international obligation by the Treaty of Paris, signed in March, 1856) contains a stipulation "that none of my subjects shall be hindered in the exercise of the religion which he professes;" and, again, "that no one shall be annoyed or disquieted on this account."

It will be seen, therefore, that the Evangelical Alliance is in the position not of those who seek an alteration of the law in Turkey, but of those who claim its fulfilment. The British and Foreign Branches of the Evangelical Alliance are endeavouring to bring influence to bear upon their respective Governments, so that representations may be made unitedly by several of the Embassies at the Porte. The British Minister, Sir William White, instructed by the Marquis of Salisbury, has inquired into the statements of the cases submitted, and it is gratifying to know that his Excellency received a deputation from the Constantinople Branch of the Alliance, and cordially entered into the representations then made to him. The American Ambassador has also taken the matter up in a similar spirit; and, while it is hoped that the influence of the Embassies of all the Protestant Powers will be promptly brought to bear upon the Turkish Government in regard to this whole matter, a high diplomatic authority urges "that a statement of these cases, and of the international agreements so persistently set at nought, should be published throughout the world, so that Turkey may be made ashamed of its continued hostility to the progress of Christianity."

We feel assured that we may rely upon the well-known sympathies of the *Times* to allow us to give publicity to this statement in your widely-circulated journal.—We remain, Sir, yours faithfully,

J. FIELD, Lieut.-Gen., C.B., } Secy.
A. J. ARNOLD, }

Evangelical Alliance, 7, Adam St., W.C.
Dec. 29, 1885.

TO THE EDITOR OF THE "TIMES."

SIR,—On Dec. 30, you were good enough to insert a communication from us on the subject of religious persecution in Turkey. May we trespass upon your space to give the following extracts from letters just received from the Constantinople Committee of the Evangelical Alliance, showing that, in

addition to the persecutions already described, there are other similar cases demanding sympathetic attention?

It appears that in Constantinople itself a Turkish domestic servant attended a Bible class conducted by an American lady, and became an interested reader of the Word of God for several months, but she has not declared herself a Christian. The police, having observed her attendance, tracked her to her abode, and arrested her master on the charge of being a *Giaour*. He had, however, no difficulty in disproving this, and in showing that the woman had stipulated on taking the situation that she should have the Sunday afternoon free. He was ignorant of the reasons for this. He was then made to give bonds to produce her at any time, and was directed not to allow the woman to go out on any pretext whatever, or to permit her to take service in any other place. If necessary, he was to call upon the police to prevent her doing so.

The other case described by our Committee in Constantinople is that of a converted Moslem, in the province of Erzeroum, who was arrested, marched, ignominiously some

twelve miles, and then brought before a local court. Several false accusations were made against him, each of which was disproved, and when it was found that the British Ambassador was making inquiries into the whole subject, the man was discharged. He, however, being a person of some position, has been debarred from returning to his house, the local governor declaring that the change of religion destroyed his right to retain his property. He was also ordered to divorce his wife, but she, though a Moslem, refused to be divorced. The poor man, however, is still prevented from returning to his family, and has to seek an asylum with Christian friends.

Surely such cases prove that the Turkish authorities need to be called upon to fulfil their treaty obligations with the Great Powers in regard to religious liberty.—We remain, Sir, yours faithfully,

J. FIELD, Lieut.-Gen., C.B., }
A. J. ARNOLD, } Secr.

Evangelical Alliance,

7, Adam Street, Strand, W.C.,
London, Jan. 19.

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